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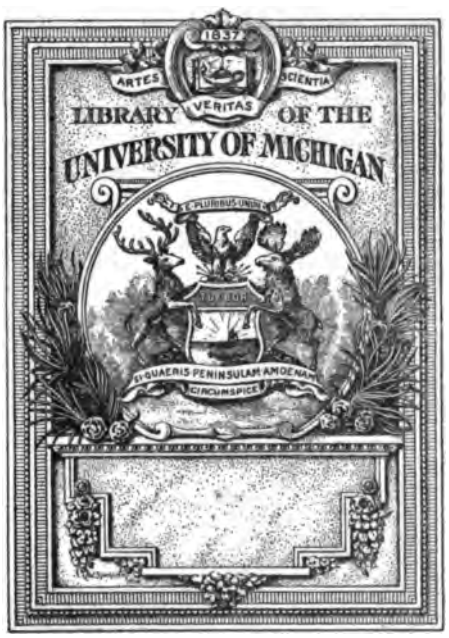
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REMAINS

Historical and Literary

CONNECTED WITH THE PALATINE COUNTIES OF

Lancaster and Chester.

VOLUME 41.—NEW SERIES.

MANCHESTER:
Printed for the Chetham Society.
1898.

MINUTES

OF THE

Bury Presbyterian Classis,

1647–1657.

EDITED BY

WILLIAM A. SHAW, M.A.

PART II.

PRINTED FOR THE CHETHAM SOCIETY.
1898.

Chetham Society:

ESTABLISHED M.DCCC.XLIII., FOR THE PUBLICATION OF HISTORICAL AND LITERARY REMAINS CONNECTED WITH THE PALATINE COUNTIES OF

Lancaster and Chester.

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1. That the Society shall be limited to three hundred and fifty members.

2. That the Society shall consist of members being subscribers of one pound annually, such subscription to be paid in advance, on or before the day of general meeting in each year. The first general meeting to be held on the 23rd day of March, 1843, and the general meeting in each year afterwards on the first day of March, unless it fall on a Sunday, when some other day is to be named by the Council.

3. That the affairs of the Society be conducted by a Council, consisting of a permanent President and Vice-President, and twelve other members, including a Treasurer and Secretary, all of whom shall be elected, the first two at the general meeting next after a vacancy shall occur, and the twelve other members at the general meeting annually.

4. That the accounts of the receipts and expenditure of the Society be audited annually, by three auditors, to be elected at the general meeting; and that any member who shall be one year in arrear of his subscription, shall no longer be considered as belonging to the Society.

5. That every member not in arrear of his annual subscription, be entitled to a copy of each of the works published by the Society.

6. That twenty copies of each work shall be allowed to the editor of the same, in addition to the one to which he may be entitled as a member.

LIST OF PUBLICATIONS.

NEW SERIES.

FIRST YEAR (1882–3).

Vol. 1. The Vicars of Rochdale. By the late Rev. Canon Raines, M.A., F.S.A. Edited by HENRY H. HOWORTH, F.S.A. Part I. *pp.* xiii. 200.

Vol. 2. The Vicars of Rochdale. Part II. *pp.* 201–391.

Vol. 3. Lancashire and Cheshire Wills and Inventories at Chester, with an Appendix of Abstracts of Wills now Lost or Destroyed. Transcribed by the late Rev. G. J. PICCOPE, M.A. Edited by J. P. EARWAKER, M.A., F.S.A. *pp.* x. 262.

SECOND YEAR (1883–4).

Vol. 4. The *Catechisme, or a Christian Doctrine necessary for Children and Ignorant people*, of Lawrence Vaux, 1574, sometime Warden of the Collegiate Church, Manchester. Edited by T. G. LAW, Esq., Signet Library, Edinburgh. *pp.* cx. 111.

Vol. 5. The Rectors of Manchester, and the Wardens of the Collegiate Church of that Town. By the late Rev. F. R. RAINES, M.A. Edited by J. E. BAILEY, F.S.A. Part I. The Rectors; Warden Huntingdon to Warden Chaderton. *pp.* xx. 100.

Vol. 6. The Rectors of Manchester, and the Wardens of the Collegiate Church of that Town. Part II. Warden Dee to Warden Herbert. *pp.* 101–206.

THIRD YEAR (1884–5).

Vol. 7. The Old Church and School Libraries of Lancashire. With Bibliographical and other Illustrations. By RICHARD COPLEY CHRISTIE. *pp.* xiii. 215.

Vol. 8. The History of the Parish of Poulton-le-Fylde. By HENRY FISHWICK, F.S.A. *pp.* 232.

Vol. 9. The Coucher Book of Furness Abbey. Part I. The Furness Domains. Edited by the Rev. J. C. ATKINSON, M.A. *pp.* 260.

FOURTH YEAR (1885–6).

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Vol. 12. The Crosby Records. Edited by the Rev. T. E. GIBSON and the late Bishop GOSS. *pp.* xxvi. 108.

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Vol. 15. The History of the Church and Manor of Wigan. Part I. By the Hon. and Rev. CANON BRIDGEMAN. *pp.* vii. 180.

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Vol. 16. The History of the Church and Manor of Wigan. Part II. By the Hon. and Rev. CANON BRIDGEMAN. *pp.* 181–460.

Vol. 17. The History of the Church and Manor of Wigan. Part III. By the Hon. and Rev. CANON BRIDGEMAN. *pp.* 461–684.

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Vol. 21. Lives of the Fellows of the College of Manchester. Part I. By the late F. R. Raines, M.A. Edited by FRANK RENAUD, M.D. *pp.* xiv. 210.

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Vol. 22. The Minutes of the Manchester Presbyterian Classis, 1646–1660. Part II. Edited by WM. A. SHAW, M.A. *pp.* 83–281.

Vol. 23. Lives of the Fellows of the College of Manchester. Part II. By the late F. R. Raines, M.A. Edited by FRANK RENAUD, M.D. With two illustrations. *pp.* 211–398.

NINTH YEAR (1890–91).

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Vol 25. The History of the Parish of St. Michaels-on-Wyre. By HENRY FISHWICK, F.S.A. *pp.* 268.

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Vol. 28. Lancashire and Cheshire Wills and Inventories at Chester, 1572 to 1696; with an Appendix of Lancashire and Cheshire Wills and Inventories proved at York or Richmond, 1542 to 1649. Edited by J. P. EARWAKER, M.A., F.S.A. *pp.* x. 252.

Vol. 29. The Poems of John Byrom. Edited by A. W. WARD, LITT.D., HON. LL.D. Vol. I., Miscellaneous Poems, Part I. *pp.* xxxi. 264.

TWELFTH YEAR (1893–4).

Vol. 30. The Poems of John Byrom. Edited by A. W. WARD, LITT.D., HON. LL.D. Vol. I., Miscellaneous Poems, Part II. *pp.* 265–603.

Vol. 31. Materials for the History of the Church of Lancaster. Part II. Edited by W. O. ROPER. *pp.* 259–529.

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Vol. 32. Notes on the Churches of Cheshire. By the late Sir Stephen Glynne. Edited by REV. CANON ATKINSON. *pp.* iv. 152.

Vol. 33. The Note Book of the Rev. Thomas Jolly, with Extracts from the Church Book of Altham and Wymondhouses. Edited by HENRY FISHWICK, F.S.A. *pp.* xxxii. 261. *(Three plates.)*

FOURTEENTH YEAR (1895–6).

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Vol. 35. The Poems of John Byrom. Edited by A. W. WARD, LITT.D., HON. LL.D. Vol. II., Sacred Poems, Part II. *pp.* 345–676.

FIFTEENTH YEAR (1896–7).

Vol. 36. The Minutes of the Bury Presbyterian Classis, 1647–1657. Part I. Edited by WM. A. SHAW, M.A. *pp.* iii. 136.

Vol. 37. Lancashire and Cheshire Wills and Inventories. Edited by J. PAUL RYLANDS, F.S.A. *pp.* viii. 167.

SIXTEENTH YEAR (1897–8).

Vol. 38. The Chartulary of Cockersand Abbey. Vol. I. Part I. Printed from the Original in the possession of Thomas Brooke, F.S.A., of Armitage Bridge, near Huddersfield. Transcribed and Edited by WILLIAM FARRER. *pp.* xxiv. 160.

Vol. 39. The Chartulary of Cockersand Abbey. Vol. I. Part II. *pp.* 161-336.

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Vol. 40. The Chartulary of Cockersand Abbey. Vol. II. Part I. *pp.* 337-530.

Vol. 41. The Minutes of the Bury Presbyterian Classis, 1647–1657. Part II. *pp.* 137-280.

The Chetham Society.

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PREFACE.

IN the Preface to Part I. of these MINUTES I undertook to explain in a General Introduction the bearing of such Classical Records as the Manchester and Bury Minutes on the questions of the fortunes and nature of the Presbyterian movement under the Commonwealth.

It has been decided, however, by the PRESIDENT of the Society that such an Introduction would be slightly out of place in a series of volumes dealing primarily with Lancashire and Cheshire matters.

I wish to express in the warmest terms my obligations to MR. C. W. SUTTON, MR. ERNEST AXON, and MR. JOHN CREE, for help and suggestions most freely given. To Mr. Cree I am particularly obliged for kindly compiling the Index to both Parts of these Minutes.

W. A. S.

ERRATA.

P. 125, 9 lines from the bottom, *for* "Raustorne" *read* "Runkorne."
P. 126, 11 lines from the bottom, *for* "Rawstorne" *read* "Runkorne."

Minutes of the Second Classis of the Province of Lancaster.

PART II.

70th MEETING.

Att a Meeting att Boulton of ye Second Classe, Jan. 16th 165$\frac{8}{4}$.

There appeared Mr. Harper, Mr. Tilsley, Mr. Taylor, Mr. Smith, haveing the assistance of John Okey, Rog. Walmsley, Giles Green, Adam ffearneside, Rich. Bradshaw, Rob. ffogg, Peter Rylands, Peter Winstanley, ruleing eldrs.

1.—Mr. Harper, chosen moderator, began wth prayer.

2.—Mr. Tho. Isherwood exhibited a testimoniall under ye hands of ye Master and ffellowes of Christ College in Cambridge, another also under ye hand of Mr. Clayton, minister of Blackburne; another of his age, testifieing his birth to be August 24, 1630; and also ye desire of ye inhabitants of Blackrode under there hands to have him theire minister; of all which he hath ꝑmised to bring to the classe true coppies att ye next meeting, and hath testified his readiness to take ye Nationall Covenant. He had a thesis given, viz., *an Christi mors extendat ad homines, utrum quatenus ad homines an quatenus ad electos tantum.*

Mr. Isherwood [was] desired to preach att Bolton upon Munday ye 23rd day of January instant.

3.—Mr. Harper is desired by ye classe to conferre wth Ralfe Mather about James Edge busines.

4.—The classe adjourned till Feb. 20th next.

Ended wth prayer.

John Harper, moderator ꝑ tempore.

71st MEETING.

Att a Meeting att Boulton of ye Second Classe, Feb. 20th, 165$\frac{3}{4}$.

There appeared Mr. Harper, Mr. Tilsley, Mr. Picke, Mr. Scolefield, Mr. Taylor, Mr. Smith, ministers, with Alexr Norris, John Andrews, Rog. Walmesley, Charles Leigh, Hen. Seddon, Peter Winstanley, Wm. Tonge, Rob. ffogg, Rich. Bradshaw, John Okey, Adam ffearnside, ruleing eldrs.

1.—Mr. John Harper, chosen moderator, began wth prayer.

2.—Mr. Isherwood exhibited his thesis and was examined.

3.—It is ordered that an Instrumt be drawne up and sent to Blackrod, and affixed to ye church dore three days to signifie the intention of ye classe to ꝑceed to ordination of ye sd Mr. Isherwood, so that if any can make any just exception agt ye same they may be heard.

4.—The classe adjourned till ye 20th of March.

Ended wth prayer.

John Harper, moderator ꝑ tempore.

72nd MEETING.

Att a Meeting att Boulton of ye Second Classe, March ye 20th, 165$\frac{3}{4}$.

There appeared Mr. Picke, Mr. Tilsley, Mr. Taylor, Mr. Smith, ministrs, wth Rich. Medowcroft, John Crompton, John Okey, Adam ffearneside, Rich. Bradshaw, Roger Walmesley, Rich. Mather, Peter Winstanley, eldrs.

1.—Mr. Tilsley, chosen moderator, began wth prayer.

2.—Mr. Isherwood ordination being taken into consideration, he produced ye Instrumt, sent to Blackrod, approved of without any exception against it.

3.—His ordination was appointed to be att Blackrod, Aprill y^e^ 12^th^ next, being Wednesday, the worke to be carried on by Mr. Picke begininge w^th^ prayer, Mr. Harper to preach, conclude his sermon with prayer, and Mr. Tilsley to performe y^e^ rest of y^e^ worke of y^e^ day.

4.—Mr. Taylor is desired and appointed to preach att the Provinciall Assembly att Bolton, upon Tuesday, y^e^ Second of May next.

5.—The classe adjourneth till Monday, Aprill 17^th^, 1654.

Ended w^th^ prayer.

John Tilsley, moderator *p* tempore.

73^rd^ MEETING.

Att a Meeting at Boulton of y^e^ Second Classe, Aprill 17^th^, 1654.

There appeared Mr. Harper, Mr. Tilsley, Mr. Bath, Mr. Taylor, Mr. Smith, ministers, with Mr. Medowcroft, Mr. Okey, Mr. Walmsley, Giles Grene, John Ashley, Giles Edge, Peter Winstanley, John Scolefield, Rich. Bradshaw, eld^rs^.

1.—Mr. Smith, chosen moderator, began w^th^ prayer.

2.—Ordered that Mr. Taylor preach att y^e^ Provinciall Assembly, May y^e^ 2^nd^.

3.—Deligates appointed for y^e^ Provinciall Assembly: Mr. Tilsley, Mr. Picke, Mr. Taylor, Mr. Smith, ministers, Mr. Andrews, Mr. Okey, Mr. Medowcroft, Rich. Bradshaw, Adam ffearneside, Mr. Walmesley, Hen. Seddon, Wm. Tonge, John Ashley, Giles Greene, Peter Winstanley, eld^rs^.

4.—Mr. Harper desired to procure Raph Walker to appeare before y^e^ classe att y^e^ next meeting.

5.—The classe adjourned till May y^e^ 8^th^ next.

Ended w^th^ prayer.

Timothy Smith, moderator *p* tempore.

74th MEETING.

Att a Meeting att Bolton of ye Second Classe, Sept. ye 11th, 1654.

There appeared Mr. Harper, Mr. Bath, Mr. Scolefield, Mr. Taylor, Mr. Smith, ministers, wth Rich. Medowcroft, John Okey, John Andrews, John Crompton, John Pendlebury, Hugh Parr, John Ashley, eldrs.

1.—Mr. Bath, chosen moderator, began wth prayer.

2.—Deligates appointed for ye Provinciall Assembly are Mr. Picke, Mr. Smith, ministers, Rich. Hardman, Edmd. Ogden, Giles Edge, Adam ffearneside, eldrs.

Adjourned till ye Second Munday in Octor.

75th, 76th and 77th MEETING.

Upon ye Second Munday in October.

There appeared Mr. Harper and Mr. Tilsley, ministers, and adjourned to ye second Munday in November. Upon ye second Munday in November, Mr. Harp, etc., mett and adjourned to ye second Munday in Decber, and on that day there mett Mr. Harper, Mr. Picke, etc., and adjourned untill ye 29th day of January, 165⅘.

78th MEETING.

Att a Meeting at Boulton of ye Second Classe, Jan. 29th, 165⅘.

There appeared Mr. Harper, Mr. Tilsley, Mr. Picke, Mr. Taylor, ministers, with John Andrews, Rog. Walmesley, John Crompton, John Okey, Rich. Bradshaw, Mr. Medowcroft, Rich. Mather, Charles Leigh, and Rich. Hardman, eldrs.

1.—Mr. Picke, chosen moderator, began wth prayer.

2.—Upon a debate by y^e^ classe, and upon the appeale of James Edge of Hulton, it is resolved that because the evidence given to this classe is not sufficient to prove y^e^ s^d^ James guilty of y^e^ crime of adultery laid to his charge by Ann Aspinall, his suspension from y^e^ Lord's Supper be taken off by y^e^ congregationall eldershipp of Deane, and this classe doth judge itt convenient, and so doth order that y^e^ s^d^ James Edge, John Edge, brother of y^e^ said James Edge, and y^e^ wife of James Edge, shall appeare to y^e^ s^d^ congregationall eldershipp of Deane before his readmission to y^e^ participac̃on of y^e^ Lord's Supper to sattisfie the s^d^ eld^r^pp of y^e^ innocency of y^e^ said James in respect of y^e^ cryme layd to his charge: and this classe doth further conceive itt requisitt and so order that y^e^ s^d^ James, before his readmission to the participation of y^e^ Lord's Supper, shall solemnly declare and pfesse his innocency and not guiltines of y^e^ cryme laid to his charge before y^e^ com̃unicants of y^e^ congregation of Deane present att some convenient tyme to be appointed by that congregationall eld^r^pp.

3.—Y^e^ classe adjournes till y^e^ last Munday in ffeby.

Tho. Picke, moderator p tempore.

79^th^ MEETING.

Att a Meeting of the Second Classe at Boulton, ffeb. y^e^ 26, 165$.

There appeared Mr. Tilsley, Mr. Harper, Mr. Picke, Mr. Smith, minist^rs^, w^th^ Mr. Andrews, Mr. Mullinex, Mr. Walmesley, John Ashley, Arth. Smithurst, Rich. Hardman, Giles Edge, John Kay, Rich. Medowcroft, Rob. ffogg, eld^rs^.

1.—Mr. Harper, chosen moderator, began w^th^ prayer.

2.—The register booke and papers were delivered this day to y^e^ classe by Wm. Greenehalgh, parish clerke of Bury, as Mr. Picke was desired to procure itt

3.—Information being given by sev^rall of y^e congregation of Bury to this classe of certaine mistakes and miscarriages in point of doctrine and practice ag^t Mr. Lightfoote, the classe ordereth that Mr. Lightfoote be desired to be att y^e classe att Boulton att theire next meeting.

4.—ffor and about y^e busines of Bury the classe appointed a meeting on Tuesday, y^e third day of Aprill, 1655.

5.—The classe adjourneth to March y^e 20^th^, 165$\frac{4}{5}$.

Ended w^th^ prayer.

John Harper, moderator p tempore.

80^th^ MEETING.

Att a Meeting at Boulton of y^e Second Classe, Aprill y^e 9^th^, 1655.

There appeared Mr. Tilsley, Mr. Picke, Mr. Taylor, Mr. Smith, ministrs, w^th^ Mr. Walmsley, Hugh Parr, John Ashley, Rich. Mather, Mr. Medowcroft, Mr. Okey, Adam ffearneside, Rich. Bradshaw, Arth. Smithurst, John Kay, eld^rs^.

1.—Mr. Tilsley, chosen moderator, began w^th^ prayer.

2.—Deligates appointed for y^e Provinciall Assembly: Mr. Harper, Mr. Tilsley, Mr. Pendlebury, ministrs, with Tho. Browne, Rich. Bradshaw, Rich. Medowcroft, Wm. Tonge, Rich. Mather, Robt. ffogg, Peter Winstanley, eld^rs^.

3.—The class adjourned till May y^e 7^th^.

Ended w^th^ prayer.

John Tilsley, moderator p tempore.

81st MEETING.

Att a Meeting of y^e^ Second Classe att Bolton, Dec^r^ 10^th^, 1655.

There appeared Mr. Bath, Mr. Harper, Mr. Tilsley, Mr. Picke, Mr. Scolefield, Mr. Taylor, Mr. Smith, Mr. Pendlebury, ministrs, with Mr. Norris, Mr. Okey, Mr. Andrews, Mr. Medowcroft, Mr. Walmesley, Adam ffierneside, Rob. fogg, Rich. Hardman, Rich. Mather, John Ashley, eldrs.

1.—Mr. Harper, chosen moderator, began with prayer.

2.—A letter was presented to this class from y^e^ classe of Newcastle-upon-Tine by theire deligats, desireing Mr. Tilsley might come to be Pastor of S. Nicholas parish there.

The classe ordred that Mr. Picke, Mr. Harper, Mr. Andrewes, and Mr. Walmesley should attend y^e^ first classe to consulte w^th^ them about y^e^ aboves^d^ motion on Dec. 11^th^ day.

3.—The classe adjourned till Dec. 13^th^, 1655.

Ended w^th^ prayer.

John Harper, moderator.

82nd MEETING.

Att a Meeting of y^e^ Second Classe att Boulton, Dec. 13^th^, 1655.

The same ministrs and eldrs all of them who were att y^e^ last meeting now again appeared except Mr. Medowcroft and Rob. ffogg, in stead of whome there was present Mr. Tho. Browne of Holcome.

1.—Mr. Harper, chosen moderator, began w^th^ prayer.

2.—The Deligates sent to Manchester returned y^e^ minde and sense of that classe under there hands, viz., they doe conceive itt will be most for y^e^ glory of God and good of y^e^ church that Mr.

Tilsley doe remove to Newcastle, and accordingly they advise that consent may be given to his removall, etc.

3.—This classe voted Mr. Tilsley to stay att Deane.

4.—Mr. Tilsley appealed to y^e^ Provinciall Assembly.

Ended w^th^ prayer.

John Harper, moderator p tempore.

83^rd^ MEETING.

Att a Meeting of y^e^ Second Classe att Boulton, March 10^th^, 165$\frac{5}{6}$.

There appeared Mr. Bath, Mr. Picke, Mr. Scolefield, Mr. Taylor, minist^rs^, with Mr. Norris, Mr. Okey, Mr. Medowcroft, Mr. Andrews, Mr. Walmesley, Rich. Walker, Adam ffearneside, Rich. Hardman, and John Ashley, eld^rs^.

1.—Mr. Bath, chosen moderator, began w^th^ prayer.

2.—Mr. Tilsley, pastor of Deane, his appeale to y^e^ Provinciall Assembly was delivered in.

3.—The classe adjourned till Munday, y^e^ 14^th^ day of Aprill next.

Ended w^th^ prayer.

Rob. Bath, moderator p tempore.

84^th^ MEETING.

Att a Meeting of y^e^ Second Classe att Bolton, Aprill y^e^ 14^th^, 1656.

There appeared Mr. Harper, Mr. Picke, Mr. Smith, Mr. Taylor, Mr. Pendlebury, minist^rs^, with Mr. Norris, Mr. Medowcroft, Mr. Walmesley, Rob. ffogg, Giles Edge, Mr. Andrews, Mr. Mullinex, John Ashley, Rich Bradshaw, Adam fferneside, eld^rs^.

1.—Mr. Picke, chosen moderator, began w^th^ prayer.

2.—Deligates appointed for y^e^ Provinciall Assembly, Mr. Harper, Mr. Picke, Mr. Pendlebury, ministers, with Mr. Norris, Mr. Andrews, Mr. Walmesley, Mr. Mullinex, Giles Greene, Adam fferneside.

3.—James Kershaw, y^e^ younger, of Turton, was this day examined by this classe in reference to his admission to be ruleing eld^r^ of y^e^ congregationall elderpp of Turton, and is approved of.

4.—The classe adjourneth till y^e^ second Munday in May.

Ended w^th^ prayer.

Tho. Picke, moderator.

85^th^, 86^th^, 87^th^, and 88^th^ MEETINGS

Att a Meeting of y^e^ Second Classe att Boulton, upon Munday, y^e^ ... day of May [1656].

Such members as appeared adjourned till y^e^ second Monday in June, att which time Mr. Bradshaw, now againe returned to be minister at Cockey, was voted to be register as formerly, and was desired to enter y^e^ acts of y^e^ classe into y^e^ booke.

Also att a meeting on y^e^ second Munday in Sept., y^e^ members present being same minist^rs^ and eld^rs^, did adjourne unto y^e^ first Munday in Oct., att w^ch^ meeting delegates were appointed for y^e^ Provinciall Assembly, viz.:

Mr. Bath,	ministers.	Mr. Walmsly,	eld^rs^.
Mr. Tilsley,		Mr. Okey,	
Mr. Bradshaw,		Rich. Bradshaw,	
		Sam^l^ Wild,	
		Tho. Browne,	

The next meeting of y^e^ classe appointed to be November y^e^ 16^th^ next following.

89th MEETING.

Att a Meeting of ye Second Classe at Bolton, 9ber 16th, 1656.

There appeared Mr. Goodwin, Mr. Tilsley, Mr. Bath, Mr. Picke, Mr. Scholefield, Mr. Pendlebury, Mr. Bradshaw, ministers, Mr. Medowcroft, Mr. Andrews, Mr. Walmsley, John Crompton, Thomas Browne, Rich. Bradshaw, Giles Edge, John Roscow, Robt. ffogg, James Hardman, Peter Winstanley, eldrs.

1.—Mr. Pendlebury, chosen moderator, began wth prayer.

2.—Report was made from ye last Provinciall Assembly that itt was resolved upon that ye sevrall classes should send 2 ministers from each classe to preach in there respective months in the ffyld country, accordingly as from tyme to tyme Mr. Ambrose and Mr. Brownesword of Preston shall direct. Hereupon it was upon debate thought fitt to propound to ye next Provinciall a motion for enquerey after ye gift of Queene Elizabeth for maintanence of preaching ministrs in those parts.

3.—That the classe should call upon and admonish ye ministers that neglect theire attendance att ye classe, and in case they reforme not, to acquaint ye Provinciall therewith att theire next meeting; and itt is ordered that such ministers be sumoned to appeare att ye classe att ye next meeting.

4.—That ye register be considered for his paines in entering the busines of ye classe in ye booke, and that itt be promoted in ye sevrall elderpp before ye next meeting of ye classe.

5.—That ye classe be continued att Boulton, and the sevrall ministers of ye classe to preach att ye meeting in theire course as shall be appointed by the classe.

6.—That att ye next meeting itt be concluded what course is to be taken with persons notoriously scandilous who yet have not joyned in comunion att ye Supper.

7.—Next meeting on Munday, ye 8th day of December.

The moderator ended wth prayer.

Hen. Pendlebury, moderator p tempore.

90th MEETING.

Att a Meeting of y^e^ Second Classe att Boulton, 10^ber^ 8th, 1656.

There appeared Mr. Goodwin, Mr. Picke, Mr. Tilsley, Mr. Pendlebury, Mr. Bradshaw, Mr. John Isherwood, ministers, w^th^ Mr. Walmesley, Rob. ffogg, Wm. Tonge, Giles Edge, John Okey, Rich. Bradshaw, John Andrews, Adam ffearneside, eld^rs^.

1.—Mr. Goodwin, chosen moderator, began w^th^ prayer.

2.—Mr. Tho. Isherwood appeared upon sum̄ons and itt being demanded whether he was fixed as minist^r^ att Blackrode, returned an answer that he had lately a meeting with his people there who could not give him satisfaction concerning a competant maintenance. He was desired to assist in y^e^ classe as long as he stayed, that further tryall may be made if they can close and agree.

3.—Mr. John Isherwood also appeared, and being demanded if he was settled at Horridge he answered that he was for a yeare agreed and because there was noe elderpp setled he could not carrie on the gov^r^m^t^. He was charged w^th^ makeing clandestine marriages, and confessed he had made one, but had not formerly used itt; he was sorry for that he had done, and promised to attend y^e^ classe att theire next meeting.

4.—Mr. James Livesley, minist^r^, presented a motion and request from y^e^ 4th classe that Giles Greene, some time inhabitant and elder within Deane parish, but now resident within the congregation att Atherton and chosen eld^r^ there, might be dismissed from his charge within this classe.

Itt is assented unto both because of his removall out of the precincts of the classe, and also for y^e^ exegency of that congregation at Atherton chappell.

5.—It is agreed that y^e^ ministers in there sev^r^all eld^r^pps shall promote the contribution for satisfaction of y^e^ register for

his paines allready taken, and further engaging him to doe y^e^ worke freely for y^e^ future.

6.—Mr. Abot of Rivington sent an excuse for his absence by Mr. John Isherwood.

7.—The 5^th^ particular in y^e^ last days worke left untill y^e^ next meeting.

8.—The next meeting to be upon y^e^ second Munday in January next, Mr. Tilsley to be y^e^ preacher.

Rich. Goodwin, the moderator p̄ tempore.

91^st^ MEETING.

Att a Meeting of y^e^ Second Classe att Boulton, Jan. 12, 165$\frac{4}{5}$.

There appeared Mr. Bath, Mr. Goodwin, Mr. Tilsley, Mr. Bradshaw, minist^rs^, with Mr. Okey, Mr. Medowcroft, Mr. Walmsley, Rich. Bradshaw, John Roscowe, John Ashley, Rich. Hardman, Rich. Walker, Robt. ffogg, eld^rs^.

1.—Mr. Tilsley, chosen moderator, began w^th^ prayer.

2.—Mr. John Isherwood appeared and p̄mised to satisfie y^e^ classe concerning his continuance att Horridge, and of his joyneing with the classe att y^e^ next meeting.

3.—The 5^th^ particular in the former paper referred to be discussed att some other meeting hereafter.

4.—Whereas one John Bullocke who hath a season exercised in y^e^ ministery and said to Mr. Bath that he would come to y^e^ classe, Mr. Bath is desired to urge upon him the performance of y^e^ s^d^ promise.

5.—Mr. Abot is againe to be called upon to repaire to y^e^ classe att the next meeting, which is to be att Bolton upon the second Munday in feb.

Mr. Bradshaw to be y^e^ preacher.

Ended w^th^ prayer.

John Tilsley, moderator p̄ tempore.

92nd MEETING.

Att a Meeting of y^e^ Second Classe att Bolton, feb. 8th, 165$\frac{8}{7}$.

There appeared Mr. Tilsley, Mr. Goodwin, Mr. Picke, Mr. Taylor, Mr. Pendlebury, Mr. Bradshaw, minist^rs^, w^th^ Mr. Okey, Mr. Medowcroft, Mr. Walmesley, Rich. Bradshaw, Adam ffearneside, John Ashley, Giles Edge, John Kay, eld^rs^.

1.—Mr. Taylor, moderator, began w^th^ prayer.

2.—Mr. Bradshaw y^e^ register is appointed to consult the first classe whether any and what ꝓceedings have been there made against any scandalous person not in comunion, and to make report thereof to the classe att there next meeting.

3.—Mr. Abot returned an answer by Mr. Goodwin that he was not fully setled att Rivington, and could not att present satisfie y^e^ classe concerning his joyneing w^th^ them in gov^rm^t.

4.—The class resolved upon an ambulatory exercise to be kept up in this classe by y^e^ ministers thereof, yett att present concluded not upon the manner of carrieing it on.

5.—Mr. Bullocke appeared, and after some discourse had with him he was desired att the next meeting to make answer to two questions, (1) what are y^e^ gifts requisite for a minister, (2) what is required to enable to y^e^ exercise of these gifts publickly as a minist^r^.

6.—Next meeting to be upon y^e^ second Munday in March, Mr. Picke, preacher.

Zachary Taylor, moderator ꝓ tempore.

93rd MEETING.

Att a Meeting of the Second Classe, upon the second Munday in March [165$\frac{8}{7}$].

There was presented a petition under the hands of many inhabitants of the chapellry of Whitworth, in the parish of

Rochdale for Mr. Bullock's continuance w^th^ them, and to have approbation to be there minister; Mr. Bullocke also appeared, but gave [noe] satisfaction, and was disapproved.

The paper containeing some other busines of this day miscarried, the Register being absent.

94^th^ MEETING.

Att a Meeting of the Second Classe att Boulton, Aprill 13^th^, 1657.

There apppeared Mr. Tilsley, Mr. Picke, Mr. Goodwin, Mr. Schofield, Mr. Pendlebury, Mr. Bradshaw, minist^rs^, w^th^ Mr. Okey, Mr. Walmesley, Giles Edge, Rich. Bradshaw, John Ashley, John Hey, Tho. Browne, John Andrews, eld^rs^.

1.—Mr. Scholefield, chosen moderator, began w^th^ prayer.

2.—Mr. Bradshaw ordered to draw up a writting to be sent to Mr. Bath concerning John Bullocke, and the same to bring to the classe to be approved of att the next meeting.

3.—Mr. John Isherwood appeared and manifested his sorrow for his miscarriage in making clandestine marriages, and solemnly promised not to offend in the like case hereafter, which was accepted of att present, and further tryall to be made of him.

4.—Deligates appointed for y^e^ Provinciall Assembly: Mr. Tilsley, Mr. Scholefield, Mr. Picke, minist^rs^, w^th^ Richard Bradshaw, Rich. Medowcroft, Wm. Tonge, John Roscowe, Rich. Hardman, John Okey, James Hardman.

5.—Next meeting to be upon the second Munday in May. Mr. Goodwin to be the preacher, and itt is concluded upon that noe [minister] except hee be a member of the classe shall preach att the classicall meeting att Boulton without the approbation of Mr. Goodwin before procured.

Jonathan Scholefield, moderator p tempore.

95th MEETING.

Att a Meeting of the Second Classe at Boulton, May 11th, 1657.

There appeared Mr. Tilsley, Mr. Picke, Mr. Goodwin, Mr. Bradshaw, minist^rs^, with Mr. Okey, Mr. Walmesley, Rich. Bradshaw, John Ashley, Rich. Walker, Rob. ffogg, Jam. Hardman, John Kay, eld^rs^.

1.—Mr. Tilsley, chosen moderator, began with prayer.

2.—The writeing drawen up by the Register concerning John Bullocke was read, approved of, and ordered to be sent to Mr. Bath of Roachdale. A coppie whereof followeth:

Whereas information hath been given to this class that one John Bullocke, of the parish of Bolton, husbandman, hath for some time past publickly preached and baptized in sev^r^all places, and of late within the parish of Roachdale, not haveing desired nor received any approbation from this classe soe to doe, thereupon the said John Bullocke was called upon and required to give answer to y^e^ classe concerneing such his proceedings, but upon his first and second appearance and conferrence had with him he hath not clered his call to the ministry to be lawfull, nor doth he shew any willingness to address himselfe in an orderly way to procure ordination, but seemeth resolved to persist in such his unwarrantable and disorderly walking, whereby confusion will be increased, God's ordinance prophaned, and people's consciences unsattisfied, because the ordinances are not dispensed unto them by a minister lawfully called thereto: wherefore the classe hath thought it expedient to declare that they conceive and judge that y^e^ s^d^ John Bullocks hath no lawfull call to y^e^ ministry, and that his preaching and baptiseing are unjustifiable by rule of Scripture, and that he doth not yet appeare to y^e^ classe to be a man apt to teach, therefore ought not to receive encouragement from any people in such his doeings; all which the classe desireth may be published in the congregation of Rochdale parish.

[The delegation for the mem]bers for y^e^ Provinciall was read and approved.

. . . . . Mr. Bradshaw, minist^r^, and Mr. Okey, eld^r^, ... such as might be absent.

[The next meeti]ng on the second Munday in June, ... Tilsley to be y^e^ preacher.

[End of the Minutes of the Second Classis of the Province of Lancaster.]

APPENDIX I.

THE MINUTES OF THE NOTTINGHAM CLASSIS, 1656–60.

[I copied the following minutes from the original *MS.* at Nottingham in June, 1889. The original is a very small quarto volume, parchment bound, and is in the possession of the High Pavement Chapel of that city.

The *MS.* opens with a rough list (pp. 1–2) of Ordinations of Ministers from 1675–1703. Then follows, p. 3, the paper of agreement printed below, with the autograph signatures of the ministers; p. 5, the form of ordination; p. 8, the heads of qualification for an elder in matter of knowledge; pp. 9–26, the classis minutes; and in reverse order at the end of the book, the page of subscriptions which is here printed as evidently relating to the Commonwealth institution. The rest of the written parts of the *MS.* are taken up with lists of church members and the dates of their admission (ranging from 1693–1721 mostly, with here and there one of later date, *e.g.*, 1735).

The volume appears to be in the handwriting of John Barrett, if one may judge from his autograph signature which occurs on p. 10.

This transcript was inspected by Mr. John T. Godfrey of Radcliffe-on-Trent, when he was preparing his work on the churches of Nottingham, and considerable excerpts were made from it, and printed by Mr. Benjamin Carpenter in his work, *Some Account of the Introduction of Presbyterianism in Nottingham and the Neighbourhood*, etc. London, 1862. 12°.

The whole *MS.* is here printed for the first time, and I hasten to express my thanks to the Trustees of the High Pavement Chapel, and the Rev. James Harwood for their courtesy in granting every access to the volume.

For the nature of the organisation here revealed, and for the bearing of its records on any account of the church system of the Commonwealth days, see the introduction. The narrowness of the *extent* of the association, and of the scope of its action, as compared with, *e.g.*, those of the Lancashire Classes, will be apparent.

The numbering of the meetings here adopted is merely for ease of reference, is quite arbitrary, and possibly incorrect.]

[A PAPER OF AGREEMENT. *Undated, but certainly of date 1655 or 1656.*]

Forasmuch as we judge it is the will of Christ that there should be a communion of Churches (as well as of particular saints) for the furtherance of the Gospel, for the more pure, due, and orderly administration of

all Gospel ordinances, for the mutuall help and strengthening of one another in the Lord's works, and for the full discharge and exercise of that power and trust which Christ hath put into our hands, we therefore, whose names are here subscribed, do associate and are agreed upon the points following, namely:

1.—That we will advise with one another in cases which we conceive difficult, whether of general concernment or respecting any of our particular congregations.

2.—That in order hereunto we (both preaching and ruling elders) will meet together ordinarily once a month, at such time and place as shall be appointed by the major part to consult about matters of rule and government.

3.—That yet nothing shall be determined concerning government but in the presence of four or three ministers at least, and as many ruling elders as can be there, provided that still there be some ruling elders present.

4.—That in case any of us, or any person or persons within our respective congregations, shall find themselves aggrieved with any procedure or censure of the eldership of the congregation whereof they or we are members, then there shall be a liberty of appeal unto this association, and we will submitt to their determination so farre as shall be agreeable to the word of God, provided:

(*a*) That this liberty of appeales shall not take place but after the persons aggrieved have in all christian waies, with the spirit of meeknesse, endeavoured to obtain satisfaction from their respective congregationall elderships, and yet cannot have satisfaction.

(*b*) That this shall not infringe or hinder a liberty of appealing to Provinciall or Nationall Associations as the providence of God shall settle them.

5.—That such ministers of us whose congregations are unpresbyterated and out of any capacity of being presbyterated at present, will not admit of persons to the Sacrament of the Lord's Supper but in such way and manner as the association shall advise unto and judge most convenient and warrantable.

6.—That we ministers of the Gospel shall be ready to make triall of the gifts and graces of such as shall apply themselves to us for ordination, and so proceed to set apart such as shall be approved to the work

of the ministry by fasting and prayer, with imposition of hands. It is also agreed that there shall be three ministers at least at the triall of any person, and five at his ordination.

7.—Lastly that, the premises notwithstanding, it shall rest in the power of this association either to alter or adde hereunto as prudence and experience with scripture warrant may hereafter further direct.

[1](Widempole.)	Sa. Kendall.	Gilbt. Millington.
(Colwich or Bridgford.)	Sa. Coles.	Cha. Whites.
	Thomas Greening.	Tho. Woodward.
	John Whitlock.	Tho. Lane.
	Wm. Reynolds.	Lancelott Cotes.
(Bridgford or Colwich.)	Sa. Coates.	Willm. Cowper.
	Jonathan Booth.	ffranc Brant.
(Greasley.)	Robt. Smalley.	Henry Roos.
	John Barretts.	Thomas Marler.
	Philip Ormston.	Ri. Hawkins.
	Will Parsons.	Jo. Hough.
	John Leighton.	Willm. Richards.
	Leonard Curtoys.	Dan Gully.
	Thomas Boyer.	Arthur Steivens.
(Silston.)	Charles Jackson.	St. Garner.
	William Crosse.	Sam Fillingham.

The Form of Certificate for Ordination.

We whose hands are under written do hereby certify upon our personal knowledge that our Rev. Brother, Mr. A. B., is an ordained minister of the Gospel, and that in regard of his serious godliness, competent learning and sound judgment, profitable preaching, and exemplary life, we doubt not but he will be a singular blessing whereever God shall call him to exercise his ministry.

[1] The names in brackets represent the attempt of a later writer to allocate the elders to their various parishes.

THE CHIEF HEADS

W^ch^ it is desired y^e^ elders to be approved would in their confessions speak unto: as, concerning:

The Scriptures:
God in his essence } persons }
The State wherein man was created:
His fall.
Sin. } Misery. } Consequentiall thereof.
Christ the Redeemer:
His natures, offices, death, resurrection, ascension, intercession; the benefits of his death, justification, sanctification.
Faith.
Repentance.
Obedience.
Morall law.
Church.
Ministry.
Word.
Sacraments.
The Lord's Supper:
The nature } ends } of it.
Requisite qualifications for receiving it.
Death.
Judgment.
Heaven.
Hell.

It is also desired that they would speak something of the signes of grace, and touching their owne experience.

1st MEETING, June 4, 1656.

Agreed at this meeting:

1.—That the election of the people, approbation of the minister, and the person's acceptation of the office of ruling elder are not sufficient without further trial.

2.—That the persons trying (for the present till a classis be duly formed) shall be the minister of the place, together with any such ministers associated about Nottingham, and any of the tryers appointed by the ordinance of parliament as will please to act, provided that there be three at the least, and those appointed by the major part of the association present.

3.—That for the manner of triall it shall be either by the persons answering such questions as shall be propounded to him, or by making a confession of his faith in a continued discourse, or by giving in the same in writing, provided that the aforesaid tryers shall have liberty to examine him concerning any points in the said confession, or wherein the confession is short, as they shall think fit.

Ri. Whitchurch, moderator *p* tempore.

2nd MEETING, June 11th [1656].

This day at a full meeting at Mr. Whitlock's, the elders of Greasley parish (viz., Mr. Gilbt. Millington, Mr. Charles White, Mr. Thomas Lowe, Mr. Thomas Woodward), their confessions being read, were approved. And it was agreed their confessions given in under their hands should be kept on the file.

John Whitlock, moderator *p* tempore.

At this meeting there were present (besides ministers) Mr. Pierepoint, Mr. Chadwick, Mr. Fillingham, Mr. Hough, Mr. Richards, Mr. Hawkins, who were all by ordinance of parliam[t] appointed Tryers, and also elders actually in office.

3rd MEETING, June 18 [1656].

This day at a meeting at Mr. Coates his house, the elders of Snenton and Colwick (Sc. Mr. Henry Roos and Thomas Morely), their confessions being read, were approved.

It was also agreed that the ministers and Tryers which shall be present at the meeting at Greasley, June 26th, shall have power to try and approve the elders for Selston parish in case they shall offer themselves.

And agreed that the next meeting shall be at Mr. Reinald's house on this day 3 weeks, viz., ye 9th of July.

Sa. Coates, Colwicke, moderator p tempore.

There were present then [at the above meeting] Mr. Whitlock, Mr. Whitchurch, Mr. Reniolds, Mr. Boole, Mr. Coates of Colwicke, Mr. Smally: of the Triers, Mr. Richards, Mr. Fillingham, John Barrett.

4th MEETING, Feb. 25 (165⅘).

This day at a meeting at Mr. Whitlock's house, the elders of Selstone parish (Sc. Lancelot Cotes, William Cooper, and Francis Brant) upon examination were approved.

Wm. Reynolds, moderator p tempore.

At this meeting were present, Mr. Whitlock, Mr. Reynolds, Mr. Boole, Mr. Coates, jun., Mr. Ormestone, Mr. Smally, Mr. Cartoise, Mr. Leighton, Mr. Jackson: and of the Tryers, Mr. Richards, Mr. Hawkins, John Barrett.[1]

5th MEETING.

Wednesday, Sept. 2, 1657. At a Classicall Meeting at Mr. Reynold's house.

Agreed that where there are above six ruling elders in a particular congregation there shall be three nominated amongst themselves, and

[1] An autograph signature as of the clerk, and in a hand resembling that of the body of the *MS.*

where there are four or upwards that they shall nominate two, and where there are under four that they shall agree one of them to be present at each Classicall Meeting.

It is further agreed that the Classicall Meeting shall be on the first Wednesday of every month, but when some extraordinary occasion shall put off the lecture, and then it shall be changed to the second Wednesday for that moneth.

Agreed that the next meeting be at Mr. Whitlock's house, and Mr. Coates of Bridgford be moderator.

Wm. Reynolds, moderator *p* tempore.

6th MEETING.

Wednesday, Octob 7th, 1657. At a Classicall Meeting at Mr. Whitlock's house.

The classis there assembled considering that there are some persons within some of their congregations ancient professors very unblameable in their lives, and (it's believed) of a good knowledge, who pretend they cannot in conscience submit to examination before ruling elders as being unsatisfied of the Divine right of their office, but may be willing to give an account of their faith to mere ministers, have condescended to this ensueing expedient for their satisfaction at present, viz.:

> That the preaching elder himselfe alone or together with one or two other ministers shall by the instruction, and according to the direction of that eldership whereof he is a member, examine such person or persons as shall before be thought fit at the Classicall Meeting to be so indulged, and shall report the effect of the said examination to the said eldershipp, and thereupon the said eldership will proceed to enquire touching his or their manners, and determine for or against their admission as if they had been examined before them, the said person or persons promising submission to the censures of the church.

The ministers there present: Mr. Coates senr, Mr. Reynolds, Mr. Whitlock, Mr. Bool, Mr. Coates, junr, Mr. Ormston, Mr. Smally, Mr. Leighton, Mr. Curtoise, Mr. Jackson, Mr. Barrett.

The ruling elders there present: Mr. Millington, Col. White, Mr. Roos, Mr. Alderman Richards, Mr. Stevens, Stephen Garner, Samuel Fillingham, Lancelot Coates, William Cowper, Francis Brant, Thomas Woodward, Thomas Lane, Thomas Morely.

Agreed that the next meeting be at Mr. Coates his house, the third Wednesday in November, and that Mr. Whitlock be moderator.

Sa. Cotes, sen^{r}, moderator p tempore.

7th MEETING.

Wednesday, Novemb. 18th, 1657. At a Classicall Meeting at Mr. Coates his house.

Occasion being offered at the last meeting to discuss that question, *i.e.*, what foundation there is in the Word of God for the office of the ruling elder as distinct from the office of the teaching elder? it was this day spoken to at large; the destinction of them proved and evinced from Scripture, not one present expressing any the least dissatisfaction in the poynt.

Agreed that our next meeting be at Mr. Stevens house, the first Wednesday in December, and that Mr. Coates of Colwick be moderator.

The ministers present at this meeting were Mr. Cotes of Bridgford, Mr. Reynolds, Mr. Whitlock, Mr. Parsons, Mr. Ormston, Mr. Coates of Colwick, Mr. Smally, Mr. Curtoise, Mr. Leighton, Mr. Barrett.

The ruling elders present: Col. White, Mr. Alder. Richards, Mr. Roos, Mr. Stevans, Steven Garner, Lanc. Cotes, Tho. Woodward.

John Whitlock, moderator p tempore.

8th MEETING.

Wednesday, 2 December, 1657. At a Classicall Meeting at Mr. Stephens his house.

There were divers particular private cases relating to some of the presbyterated congregations debated and advised about.

It was agreed that our next meeting should bee at Mr. John Fillingham his house, the first Wednesday in January, and that Mr. Barrett be moderator.

The ministers present at this meeting were Mr. Coates of Bridgford, Mr. Reynolds, Mr. Parsons, Mr. Coates of Colwick, being the moderator, Mr. Barrett, Mr. Smalle[y], Mr. Whitlock.

The ruling elders present were Mr. John Fillingham, Mr. Stephens, Mr. Stephen Garner, and Thomas Moreley.

Sa. Coates, moderator pro tempore.

9th MEETING.

At a Classicall Meeteing, Jan 6 [165⅞], at Mr. Jo. Fillingham's house.

It was agreed y^t^ in a presbyterated church, as any of y^e^ ruleing elders of y^e^ congregation die or remove their dwellings, y^t^ others shal be chosen unto y^r^ places, not by y^e^ whole parish, but onely by such as are admitted to y^e^ Sacrament in y^e^ parish.

It was agreed y^t^ y^e^ next Classicall Meeteing should be at Mr. Hawkin's, on y^e^ first Wed. in ffeb. next, and Mr. Rob. Smalley to be moderator.

The ministers present were Mr. Whitlocke, Crompton, Cotes of Collwick, Smalley, Trueman, Reynolds.

The ruleing elders was Mr. Alderman Richards, Mr. Jo. Fillingham, Mr. Steevens, Mr. Hawkins, Mr. Gulley, Mr. Thomas Moreley.

It was also agreed that at our next meeting we should consider what might be the most expedient way of examining persons in order to their admission to the Lord's Supper in such congregations as are not yet presbyterated.

John Barrett, moderator pro tempore.

10th MEETEING.

At a Classicall Meeting, Feb. 17, 165⅞, at Mr. Smalley's house.

It was thought most convenient by the major part of this classis then convened, that in any unpresbyterated congregation ruling elders as well as ministers (being delegated by y^e^ classis) shall joyne with y^e^ ministers of y^t^ particular congregation in y^e^ examining of persons in order to y^e^ Sacram^t^ in y^t^ place.

The ministers present were Mr. Coates, sen^r^, Mr. Reynolds, Mr. Whitlocke, Mr. Barrett, Mr. Curtois, Mr. Jackson, Mr. Leighton.

Ruling elders: Col. White, Mr. Alderman Richards, Mr. Ros, Mr. Smally, Mr. Stevens, Mr. Garner, Tho. Moreland.

Yet this question [above] is referred to y^e^ next Classical Meeting, agreed to be at Alderman Richards house, and Mr. Coates, sen^r^, chosen moderator, where it is to be further debated.

Rich. Smalley, moderator pro tempore.

11th MEETING.

March 3, 165⅞. At a Classical Meeting at Alderman Richards house.

It was thought most expedient for congregations unpresbyterated, whose min^r^ is associated, y^t^ upon y^e^ s^d^ ministers acquainting y^e^ classis that there are some in his parish who are willing to submit to examination in order to the receiving of the Sacrament of the Lord's Supper, that y^e^ classis (by virtue of the association), at y^e^ said request of the people, doe appoint teaching and ruling elders to join with the said minister in examining and admitting, and that after there are any persons admitted those who are sent by y^e^ classis enquire of them touching the lives of those they examine before they admit them, and in case there be any in the said parish that are conceived conscientiously to scruple examination before ruling elders, it be resolved by y^e^ classis w^t^ indulgence shall be afforded them, as was before resolved for congregations presbyterated.

Ministers present: Mr. Kendall, Mr. Whitlock, Mr. Reynolds, Mr. Cotes, Colwick, Mr. Smally, Mr. Leighton, Mr. Jackson, Mr. Barrett.

Elders: Col. White, Ald. Richards, Mr. Roos, Mr. Hough, Lancelot Coates, Tho. Lane.

Agreed y^t it be debated at our next meeting what way should be taken to obtain a concurrence of other neighbour ministers not yet associated for advancing and promoting church governm^t amongst us.

The next meeting to be at Mr. Hough's house, and Mr. Kendall moderator.

Sa. Cotes, moderator p tempore.

12th MEETING.

Aprill 7, 1658. At a Classical Meeting at Mr. Hough's house.

It was agreed that certain of us associated should go to those of our neighbor ministers who have hitherto stood off, and conferre with them (taking a copy of our agreement) to see if they might be induced to come in and joyne with us.

And y^e association further thought fit to send

To Mr. Foxcroft, sen^r.	Mr. Kendall.
	Mr. Reynolds.
	Mr. Cotes, sen^r.
To Mr. Poole.	Mr. Cotes, sen^r.
	Mr. Whitlock.
	Mr. Reynolds.
To Mr. Harcourt.	Mr. Cotes, sen^r.
	Mr. Reynolds.
	Mr. Barrett.
To Mr. Palmer.	Mr. Cotes, sen^r.
	Mr. Reynolds.
	Mr. Smalley.
To Mr. Marler.	Mr. Reynolds.
	Mr. Whitlocke.
	Mr. Poole.

To Mr. Chadwick.	Mr. Coates, Colwich.
	Mr. Kendall.
	Mr. Barrett.
To Mr. Grant.	Mr. Whitlock.
	Mr. Reynolds.
	Mr. Cotes, Colwich.
	Mr. Barrett.
To Mr. Price.	Mr. Kendall.
	Mr. Cotes, sen^{r}.
	Mr. Ormston.
	Mr. Curtoise.
To Mr. Clarke.	Mr. Reynolds.
	Mr. Smalley.
	Mr. Leighton.
To Mr. Silverwood.	Mr. Boole.
	Mr. Ormston.
	Mr. Curtoise.

Persons to join with Mr. Boole in examination, April 15: Mr. Whitlock [and] Mr. Fillingham, or Mr. Ormston [and] Tho. Moreley.

The association thought fit that Mr. and Mrs. Bailey of Peter's Parish, in Nott, should be indulged in y^{e} point of examination according to y^{e} expedient provided and agreed upon, Octob. 7, 1657, for such as are unblameable in their lives, etc., and seeme not satisfied in conscience to come before the eldership.

Agreed that (if we can have liberty y^{t} other businesse fall not in to hinder) at the next meeting we will debate the question whether it be not a minister's duty (according to his ability and opportunity), besides publick preaching, to instruct his people privately and particularly.

The next meeting to be at Mr. Whitlock's house, and Mr. Boole, moderator.

Ministers present at this meeting: Mr. Kendall, Whitlock, Boole, Coates (Colw.), Ormstone, Smalley, Curtoise, Leighton, Jackson, Barrett.

Elders there present: Mr. Aldm. Richards, Mr. Hough, Mr. Sam Fillingham, Fran. Brunts, Tho. Woodward, Tho. Moreley.

13th MEETING.

May y^e^ 5th, 1658. At a Classicall Meeting at Mr. Whitlock's house.

The question whether it be not a minister's duty (according to his ability and opportunity), besides his public preaching, to instruct his people privately and particularly, was debated and determined affirmatively. It was then also agreed y^t^ y^e^ same question be further debated at the next Classical Meeting, as alsoe y^e^ maner how this duty may be managed with most advantage to God's glory, y^e^ minister's and people's greatest benefit and comfort.

The next meeting to be at Mr. Cotes, junior's, house, and Mr. Ormston to be moderator.

Ministers there present: Mr. Cotes, senior, Mr. Whitlock, Mr. Reynolds, Mr. Smalley, Mr. Truman, Mr. Leighton, Mr. Barret.

Elders there present: Mr. Sam Fillingham, Launc^t^ Cotes, Thomas Morley.

Jonathan Boole, moderator pro tempore.

14th MEETING.

June y^e^ 2nd, 1658. At a Classicall Meeting at Mr. Cotes, junior's, house.

The last question was debated, and again carried in the affirmative, and y^e^ manner of proceeding in it left to be further considered of by the ministers and elders of each particular congregation, and returned to y^e^ classis.

The next meeting to be at Mr. Stevens his house, and Mr. Curtoys to be moderator.

Philip Ormston, moderator pro tempore.

15th MEETING.

August y^e^ 4th, 1658. Att a Classicall Meeting at Mr. Steven's house.

In regard there was but a slender appearance, the question about psonall instruction was reserved to the next Classicall Meeting.

The next meeting to be at Mr. Jo. Fillingham's house, and Mr. Leighton to be moderator.

Leo Curtoys, moderator pro tempore.

16th MEETING.

Sept. 1, 1658. At a Classicall Meeting at Mr. Barrett's house.

The former question (concerning personall instruction) was further considered of, and several rules for the manner of proceeding in it were proposed, though it was thought expedient they should not be entred till further advice with others of our brethren who were this day absent.

Ministers present at this meeting: Mr. Whitlock, Reynolds, Coates, junr, Leighton, Barrett.

Ruling elders: Mr. Hough, Lancelot Cotes.

The next meeting to be at Mr. Whitlock's house, and Mr. Cotes, senr, moderator.

John Leighton, moderator p tempore.

17th MEETING, Sept. 22, 1658.

At a Classicall Meeting at Mr. Reynolds' house, occasioned by Mr. John Armestrong offering himselfe to the presbytery to be examined in reference to ordination. He was examined and approved, and being personally known unto all the members of the classis, there was no letters testimoniall required on his behalfe.

Ministers present: Mr. Poole [Boole], Palmer, Kendall, Cotes, Reynolds, Whitlock, Cotes, junr, Chadwick, Grant, Smalley, Trueman, Leighton, Jackson, Barrett.

Wm. Reynolds, moderator pro tempore.

18th MEETING, Novr 3, 1658.

Whereas at a Classicall Meeting in Jan. 6 last past it was agreed yt upon death or removall of eldrs others should be chosen in their

places, it was this day agreed y^t busynes should be consid^red at y^e next Classicall Meeting, and some time y^n resolved for it.

Ministers present were Mr. Whitlock, Mr. Reynolds, Mr. Cotes, junior, Mr. Leighton.

Elders: Mr. Stephen Garner and Mr. Stevens.

Next meeting to be at Mr. Alderman Richard's house, and Mr. Cotes, jun^r, moderator.

Sa. Cotes, mod^rator p tempore.

19^th^ MEETING, Dec^r 1, 1658.

It was then ordered y^t y^e next Meeteing shall be at Mr. Hough's house.

20^th^ MEETING, January 5, 165§.

At a Classicall Meeting held this day at Mr. Reynolds his house, Mr. Wm. Cross being called to preach the Gospell at Attenborough, in the County of Nottingham, did apply himselfe to the presbittery to be examined in order to his ordination. Whereupon he exhibiting to [y^e] presbittery a sufficient testimoniall concerning the holynesse and goodnesse of his conversation, they proceeded to his examination, and upon examinac̃on of him approved him. And the presbittery appointed Tuesday, being the 25^th^ of this instant January, to be the day whereon in the parish church of St. Peter in Nottingham, they will proceed to ordination both of Mr. John Armstrong, formerly approved, and also of Mr. William Cross, who this day hath been approved. And that the scribe doe in the name of the presbitery send timely intimations thereof to the severall congregations where the two above named probationers doe at the present exercise their gifts, and to which they are to be ordained.

And that upon the day of ordinac̃on, Mr. Barret doe begin w^th^ pray^r, Mr. Cotes of Bridgford preach, and Mr. Whitlock give the exhortation.

Ministers present at this meeting were Mr. Palmer, Whitlock, Graunt, Reynolds, Cotes, jun^r, Smalley, Curtoys, Leighton, Barret.

John Whitlock, moderator pro tempore.

21st MEETING, January the 25th, 165⅞.

This day being appointed for the ordination of Mr. John Armstrong and Mr. Wm. Crosse, formerly examined and approved, the intimations sent to the several places to wch they are to be ordained being returned without any exceptions, the Presbitery met at the parish church of St. Peter, in Nottingham, where Mr. Barret, the pastor of that congregation, began the day with solemn prayer: then Mr. Cotes of West Bridgford preached: after he had concluded his sermon with prayer, Mr. Whitlock, being appointed to give the exhortacõn, propounded the questions to the persons to be ordained. The first ordained was Mr. John Armstrong, being called to be assistant to Mr. Barrett.

Mr. Whitlock prayed, and wth him Mr. Kendall, Cotes senr, Reynolds, Boole, Chadwick, Barrett, imposed.

After him Mr. Wm. Crosse, being called to be the pastor at Attenborough, in the county of Nottingham, was ordained. Mr. Reynolds pray'd, and wth him Mr. Kendall, Cotes senr, Whitlock, Boole, Cotes junr, Smalley, imposed hands.

Then Mr. Whitlock gave the exhortacõn, Mr. Cotes, junior, prayed, the congregacõn sung a psalme, the preacher pronounced the blessing, and so the duty was concluded.

22nd MEETING, March 2, 165⅞.

At a Classical Meeting held this day at Mr. Hough's house, Mr. Charles Parry, a Frenchman, called to preach the Gospel at Stanton-on-the-Wolds, in the county of Nottingham, presenting himselfe to the classe in reference to ordination, was this day examined in divinity and in reference to the work of Grace, in both wch points he gave satisfaction, and it was agreed that at the next Classicall Meeting he should bring a certificate of his conversation, as alsoe a thesis in Latin upon a question wch was assigned him, and that he then be further examined in reference to philosophy, the tongues, etc.; and that the next meeting be at Mr. Whitlock's house, and that Mr. Kendall be moderator.

Ministers present this day were Mr. Kendall, Mr. Cotes, senr, Mr.

Whitlock, Mr. Reynolds, Mr. Boole, Mr. Smalley, Mr. Ormeston, Mr. Jackson.

Ruling elders: Mr. Alderman Richards, Mr. Hough, Mr. Roos.

Sa. Cotes, moderator p tempore.

23rd MEETING, April 6, 1659.

At a Classicall Meeting held this day at Mr. Whitlock's house, Mr. Charles Parrey was further examined, brought in certificates of his conversation, and determined upon the question which was given him, and was approved; though the time of his ordination was deferred awhile, the classis hearing of another that intended to apply himselfe very shortly to them about the same businesse.

The next meeting at Mr. Barrett's house.

Sa. Kendall, moderator pro tempore.

24th MEETING, June 1, 1659.

The Classicall Meeting at Mr. Barrett's house. Mr. Joseph Birkhead, assistant to Mr. Crosse, of Clifton-Cambole [Clifton-Campville], in the county of Stafford and Derby, applying himselfe to us in reference to ordination, exhibited a sufficient certificate, and was examined and positioned upon a question given him before, upon all which he was approved: onely it was judged expedient that he should preach before the presbittery on Wednesday next, in the afternoone, that they might have further satisfaction concerning his utterance.

Ministers present: Mr. Poole, Kendall, Cotes senr, Smalley, Trueman, Leighton, Crosse, Jackson.

John Barrett, moderator pro tempore.

25th MEETING, June 8th, 1659.

Mr. Joseph Birkehead being referred to this day to give the classe further satisfaction touching his utterance, did this day preach privatly

in the hearing of many of the classis, and they all declared themselves fully satisfied in the fitnesse of the said Mr. Birkhead to be ordained to the work of the ministry; and accordingly the classis appointed Friday, being the fifteenth of July next, to be the day when, in the parish church of St. Marie in Nottingham, they will proceed to ordination both of Mr. Charles Parry, formerly approved, and of this Mr. Joseph Birkhead; and it is ordered that the scribe doe, in the name of the presbittery, send timely intimations thereof to the several congregations where the two above-named probationers doe at the present exercise their gifts, and to which they are to be ordained, and y^{t} upon the day of ordination Mr. Whitlock doe begin with prayer, Mr. Kendall doe preach, Mr. Reynolds give y^{e} exhortation, and Mr. Smalley doe conclude wth prayer.

Ministers present were Mr. Kendall, Cotes sen^{r}, Reynolds, Chadwick, Whitlock, Barret, Leighton.

26th MEETING, July 3, 1659.

A Classicall Meeting at Mr. Reynolds' house. The classis this day met and adjourned to the next Classicall Meeting, w^{ch} is to be at Mr. Whitlock's house, and Mr. Smalley of Greasley to be the moderator.

Wm. Reynolds, mod^{r} p tempore.

27th MEETING, ffriday, July 15th, 1659.

This day being appointed for the ordination of Mr. Charles Parry and Mr. Joseph Birkhead, formerly examined and approved, the intimations sent to the several places to w^{ch} they are to be ordained being returned wthout any exceptions, the Presbittery mett at the parish church of St. Marie, in Nottingham, where Mr. Whitlock began the day wth solemne prayer, then Mr. Kendall of Widmerpole preached and prayed, then Mr. John ffoxcroft of Goatain [Gotham] propounded the questions to the first p^{r}son to be ordained, w^{ch} was Mr. Charles Parry, called to be the pastor of the church at Stanton-on-the-Wolds. Mr. ffoxcroft, and wth him Mr. Poole of Thrumpton, Mr. Kendall, Reynolds, Whitlock, Smally, Barrett, imposed hands. After him, Mr. Joseph Birkhead, being

called to be assistant to Mr. George Crosse, rector of Clifton-Convell [Clifton Campville], in y^e^ county of Stafford and Derby, was ordained. Mr. Reynolds propounded y^e^ questions to him and prayed, and w^th^ him Mr. ffoxcroft, Mr. Poole, Mr. Kendall, Mr. Whitlock, Mr. Barrit, Mr. Smally, imposed hands. Then Mr. Reynolds gave the exhortation, Mr. Smally prayed, the congregation sung a psalme, the preacher pronounced the blessing, and so the duty was concluded.

28^th^ MEETING.

March 7^th^, 16$$. The Classis this day met.

Mr. Collier adressing himselfe to us in order to his ordination, the classis according to his desire deferred his examination till y^e^ next classicall day, to be at Mr. Reynolds' house, and Mr. Poole of Clifton to be moderatour.

29^th^ MEETING, April 4, 1660.

At a Classicall Meeting held at Mr. Whitlock's house, Mr. Wm. Firth, preacher at Fledborough, in this county, applied himselfe to the classis for ordination, who, exhibiting sufficient testimoniall concerning his age and life and conversation, was examined according to the ordinance of parliam^t^, since confirmed by an act of parliam^t^, and in order to further triall was appointed to preach, and to bring his position upon a question in divinity upon Wednesday, y^e^ 18^th^ of Aprill. The Classicall Meeting then to be at Mr. Reynolds' his house, and Mr. Boole to be moderatour.

Ministers present [at this meeting]: Mr. Reynolds, Whitlock, Smalley, Chadwick, Leighton, Crosse, Jackson, Fisher.

John Whitlock.

30^th^ MEETING, April 11^th^, 1660.

At a meeting of severall min^rs^ held at Mr. Reynold's, Mr. Henry Collis, preacher at Lambley, in the county of Nottingham, applyed himselfe to the classis in order to ordination, who exhibiting sufficient

testimoniall touching his life and conversation, was examined according to the ordinance of parliament, and in order to further tryall was appointed to bring in his position, upon a question in divinitie given to him, on the 18 of Aprill. The Classicall Meeting then to be at Mr. Barrett's house, and Mr. Kendall to be moderator.

Ministers present [at this meeting]: Mr. Poole, Mr. Kendall, Chadwick, Smalley, Whitlock, Trueman, Ormeston, Jackson.

Mr. Collis preached this day, and gave good satisfaction on . . . .

Wm. Reynolds, moderator.

31st MEETING, Aprill 18, 1660.

At a Classicall Meeting held at Mr. Barrett's house. Mr. Wm. Firth exhibited his thesis, as alsoe Mr. Wm. Parker, preacher of the Word at Lenton, was examined in reference to ordination, and exhibited his thesis and testimoniall, upon all which he was approved, and the day for ordination was appointed to be Friday, the 4th of May next, at St. Marie church in Nottingm, Mr. Jno. Barrett to preach and Mr. Robt. Smalley to moderate and to give the exhortation.

Mr. ffirth preached this day, and gave good satisfaction.

Ministers present: Mr. Poole, Mr. Boole, Reynolds, Whitlocke, Smalley, Curtoys, Urmston, Crosse.

Sa. Kendall.

32nd MEETING, May 2, 1660.

At a Classicall Meeting held at Mr. Reynolds' house, Mr. Henry Collice exhibited his thesis; as alsoe Mr. Wm. Aspinwall, preacher of the Word at Mattersey, in the county of Nottingm, applying himselfe to the Presbittery for ordination, was examined, and exhibited his thesis and testimoniall, upon all wch he was approved.

Ministers present: Mr. Whitlock, Mr. Barrett, Mr. Ormeston, Leighton, Curtoys.

Wm. Reynolds, moderator p tempore.

33rd MEETING, May 4, 1660.

This day being appointed for the ordination of Mr. Wm. ffirth, Mr. Henry Collis, Mr. Wm. Parker, and Mr. Wm. Aspinwall, formerly examined and approved, the intimations sent to the several places to wch they are to be ordained being returned without any exceptions, the Presbitery met at the parish church of St. Maries, in Nottingham, where Mr. Reynolds began the day wth solemne prayer; Mr. Barrett preached and prayed, then Mr. Robert Smalley of Greasley propounded the questions to the first person to be ordained, wch was Mr. Wm. ffirth of ffledbury; the said Mr. Smalley prayed, and wth him Mr. Poole, Mr. Whitlock, Reynolds, Boole, Ormston, Barret, imposed hands. After him Mr. Collis of Lamley, was ordained; Mr. Poole propounded the question and prayed, and with him Mr. Kendall, Reynolds, Whitlock, Boole, Leighton, Crosse, imposed hands. The third ordained was Mr. Wm. Parker of Lenton; Mr. Boole propounded the questions and prayed, and wth him Mr. Poole, Mr. Kendall, Reynolds, Whitlock, Barrett, Smalley, imposed hands. The fourth ordained was Wm. Aspinwall of Mattersey; Mr. Reynolds propounded the questions and prayed, and wth him Mr. Poole, Mr. Kendall, Mr. Whitlocke, Barrett, Mr. Leighton, Mr. Crosse, imposed hands. Then Mr. Smalley gave the exhortation, Mr. Whitlocke prayed, the congregation sung a psalme, the preacher pronounced the blessing, and so the duty was concluded.

34th MEETING, June 6, 1660.

This day at a Classicall Meeting at Mr. Whitlock's house, the confession of John James, Alderman, and Samuel Staples, gent., of the parish of Mary's, in Nottingham, chosen elders in ye said parish, were read and approved; as also ye confessions of Richard Lewis and John Constable, of the parish of Boston, chosen elders for that parish, were read and approved, and thereupon the abovesaid persons, and likewise Henry Pitts, clerke, now schoolmaster of Nottingha, and Richard Whitby, of Noti, formerly an elder in Peter's parish in Nottingha aforesaid, and since chosen elder in Mary's parish, where hee now doth inhabitt, were all approved to act as ruling elders wthin ye said parishes.

Mr. Whitlock, Mr. Barret, Mr. Smalley, Mr. Ormston, Mr. Trewman, Mr. Crosse, Alderman Fillingham, and Mr. Roos, were the eld^rs^ then present.

Sa. Cotes, moderator p tempore.

In reverse order:—

		ex^d^.	ord^d^.
p. 1.	Mr. Smith of Ottercar, Mr. Lewis of Shropshire, Mr. Burnham of Nunheaton,	June 7.	9.

p. 3. Money disbursed:—

April 14, 1658. To John Hough for writing out several coppies of the agreement - - - - - £2 0 6

May. To John Hough for writing more copies of the agreement - - - - - - £1 0 0

p. 5. Money collected for public uses:—

April 14, 1658.

Of Mr. Cotes, sen^r^ - - - -	0 6
Of Mr. Reynolds - - - -	0 6
Of Mr. Whitlock - - - -	0 6
Of Mr. Smalley - - - -	0 6
Of Mr. Barrett - - - -	0 6

May 5 (1658).

Of Mr. Trueman - - -	0 6
Of Mr. Leighton - - - -	0 6

APPENDIX II.

MINUTES OF THE CORNWALL CLASSIS, 1655–8.

[The locality of the *MS.* from which the following Minutes (pp. 175-188) are taken has been already indicated in the Preface to Part I. For further explanation it will be sufficient to reproduce here the following extract from a *MS.* letter inserted in the original *MS.* volume in 1850, when it was presented to the Massachusetts Historical Society :—

"This curious old manuscript volume contains some records of a ministerial association in England, and also of a similar association here [*i.e.* in America], and was evidently brought to New England by the Rev. Charles Morton, his name being the only one found among the members of both associations. He was probably the leading member in both, as the rules and regulations are in his hand-writing, and he appears to have been most constant in his attendance at meetings of the association in this country. . . . . The association in Charlestown, near Boston, Mass., was doubtless formed at Mr. Morton's instigation (he came here in 1686). The first record is in his hand-writing, and dated at Charlestown, October 13, 1690. The rules adopted were those of the English association, with several additional rules."

The Minutes of the latter association referred to above are not here reproduced. They belong to a later, and in some respects different, phase of Nonconformist history, viz., that designated by the title of "United Ministers" or "United Brethren." (See Appendix I., *Manchester Minutes*, Part III., pp. 349-50.)]

Cornwall, att Bodmin, the 7th of September, 1655.

It is agreed by us whose names are under written :

1.—That we do associate our selves for promoting the gosple and our mutuall assistence and furtherance in that greate worke ; in order thereunto

1.—That wee meete constantly at Bodmin on every first Wednesday in the month, and oftener if neede be.

2.—In such meetinges one shall be chosen moderator pro tempore,

for the more order and decency of our proceedings; which moderator is to be chosen at the end of each meetinge.

3.—His employment shall be:

(1) To begin with prayer: (2) To expose matters to be debated, and receive the suffrages of the Brethren: (3) Receive the subscriptions of such as shall joyne with us, and keepe all papers belonging to the association: (4) To give and receive notice, ande appoynt meetinges as occasion requires.

4.—That we shall submit to the counsell reproofes and censures of the Brethren soe associated and assembled in all things in the Lord. (Eph., 5, 21.)

5.—That noe one of us shall relinquish this association nor forsake the appoynted assemblyes without giving sufficient reason for the same.

Nicho. Leverton.	Stephen (or John) Harrison.	Henry Flamanck.
Ja. fforbes.		Benedict Morse.
Tho. Travers.	William White.	Samuel Tepper.
William Treis.	John Tutchin.	Thomas Philpe.
Charles Morton.	Nathaniel Tingcomb.	Otho Whitehome.
Ja. Innes.	Steven Revell.	Jos. Halsey.
Jonathan Wills.	Thomas Hearne.	Ric. Kilbee.
Sam. May.	Job Weale.	Thomas Hancock.
Rich. Mungry.	Richard Batten.	Humprey Betty.

July 2, 1656.

Agreed uppon the request of Mr. Mayor of Bodmin for some supply there that every other lord's day be supplied by

Mr. Morton, July 13th.	Mr. Harvey, Aug. 24.
Mr. Wills, July 27th.	Mr. Innes, Sept. 7.
Mr. Treis, Aug. 10.	Mr. Leverton, Sept. 21.

Uppon y^e^ like request of divers inhabitants of Hoy [? Fowey] it is also agreed that y^e^ sayd place be in the same morning supplyed by

Mr. White, July 13th.	Mr. Tincomb, Aug. 24.
Mr. Harrison, July 27.	Mr. Brasegirdle, Sep^t^ 7.
Mr. May, Aug. 10.	Mr. Forbes, Sep. 21.

Septem. 3d, 1656.

Agreed that Wednesday, ye 17th of this instant, be set apart for begginge a blessinge on ye grave affayres of the nation.

Mr. Morton to begin with declaring the occasion and prayer.

Mr. Travers then to preach.

Mr. Forbes or Mr. Treis then to pray.

Mr. Leverton then to preach.

Mr. May or Mr. Tincomb to conclude with prayer.

October 1st, 1656.

Agreed that ye last moderator, respondent et question be continued to the next meeting. That because of the fifth of November the next meeting be ye 12th day of ye sd November.

November 12, 1656.

Being satisfyed of ye qualifications of Mr. Henry Flamanck 'tis agreed we meete to ordayne him December 4th, wherein Mr. Leverton is to begin, Mr. Morton to pray, Mr. Travers to preside in ordayning, Mr. Wills to conclude.

December 3d, 1656.

Being satisfyed of ye qualifications of Mr. Steephen Revell and Mr. Job Weale for the worke of ye ministry, it is agreed that wee meete for their ordination on Wednesday, the 7th of January next, in which workes Mr. Travers is to begin with declaracon and prayer.

Mr. Forbes to preach.

Mr. Leverton, Mr. Treis } to preside in ordayninge.

Mr. James to give ye exhortation and conclude with prayer.

February 3d, 1656.

Uppon a desire of advice signifyed by Mr. John Bedford of Gerroun [?Gerrans] concerninge his abidinge for the exercise of his ministry where

he now is, or removall thence to the town of Tregony and parish of Cuby, from whence we have seene joynte desire and earnest request for his settlemente amongst them, the ministers associated in the midle division of the County of Cornwall having both debated the case in generall and alsoe well weighed the circumstances of his case in pticular doe conceive it most convenient and probably advantageous to the gospell of Christ that he remove to the say^d^ Tregony and Cuby. The clearenesse in, cheerfulnesse of his call, the suitablenesse of his gifts and spirit, the modesty of a meeke labourer in a soe much greater and more plentifull harvest; with some other speciall reasons persuading them to approve his removall. And withall doe lykewise recommend him to a living acceptaunce with the inhabitants of the said town and parish. They farther also desire and advise the said Mr. Bedford to give some convenient notice to y^e^ inhabitants of Gerraume, and as farre as may be in his power assist them in procuring future supply from whence he is to remove.

Signed in y^e^ name and by y^e^ consent of y^e^ association,

Jonathan Wills, moderator,
Charles Morton, scribe.

Aprill 1^st^, at Bodmin.

Agreed that there be a meetinge the 29^th^ of this instant Aprill, at Bodmin, for the revewinge the reasons and rules of our association, and prepare things for the generall meetinge.

Uppon the request of some inhabitants of St. Winnrow and Lostwithiell, it is agreed that y^e^ say^d^ places be supplyed by

Mr. Tuchin, April 12. Mr. Revell, May 10.
Mr. Brasegirdle, April 26. Mr. Flammonk, May 24.

Aprill 29^th^, 1657.

Y^e^ Rules being reveiwed, it is resolved that they stand as a rule in our meetings till we see further cause to alter them, and y^t^ so many as were then reade against Monday next be transcribed *and written in this book ag^st^ the next meeting* [crossed out in *MS.*].

It is alsoe agreed y^t^ our meetinge be att Trurow, on Munday next, between 3 and 4 in y^e^ afternoon.

June 3^d^, at Bodmin.

Upon a reference by y^e^ Hon^ble^ Commissioners of this county unto us of the Middle Association, this Returne was given:

Hon^d^ S^rs^,—According to yo^r^ desires Mr. Richard Killbee hath been with us ministers associated in y^e^ middle division of this Countye, and we have accordingly had conference with him, and doe find him a person well quallifyed for y^e^ worke of y^e^ ministry, and worthy of encouragem^t^.

Signed in y^e^ name and by the consent of y^e^ association,

Nathaniel Tingcomb, moderator.

Att y^e^ same tyme it was agreed

That we shall not subscribe any certificate for any person except he be sufficiently quallifyed and knowne to us, wherof we shall be ready to give an account to y^e^ association.

Added hereunto y^e^ 7^th^ of Aprill, 1658: Y^t^ nothinge herin be done unless three be togeather.

July 1, at Bodmin.

Agreed that Mr. Charles Morton doe before y^e^ next meetinge write into this our common booke the Rules of our Constitution yen made, and to take the subscriptions of the brethren to y^r^ say^d^ rules as soon as may be.

Alsoe that the Brethren doe y^r^ next meetinge deliver in their thought in what cases it may be warrantable [to admit] persons of other parishes to communion.

Rules of the Constitution of our associ iation, w^h^ doe conteyne—

1.—The forme and manner of managinge our meetings.

2.—The matters and thinges in our meetinges to be debated.

3.—The members or ministers to be admitted thereunto.

1.—As to the manner of managinge our sayd meetinges:

(1) We doe agree to meete constantly at Bodmin every first Wednesday of the month (and oftener if neede be), betweene 9 and

10 in the morninge precisely, reserving liberty to adjourne our meetinges elsewhere as occasion shall require.

(2) Hee that shall eyther come too late or goe away too soone, or busy himself about any occasionall discourses or debates duringe the sayd sittinge of y^e^ rest, shall not only be concluded [? excluded] by theire vote, but shall alsoe be censurable besides: and any negligent or wilfull ignorance shall be noe excuse in such cases.

(3) In case of too late cominge or absence, seaven shall be a sufficient number to conclude [? exclude] the rest after ten of the clock, exceptinge such emergent questions and cases arisinge and referred wherin the party concerned shall give intimacionn of his necessary absence the day beforehand, w^th^ satisfying reasons, and desiringe therefore the debate and determination to be delayed till he come.

(4) What is transacted amongst us relatinge to any particular membere in cases of complaynt, censures or reproofes shall not be divulged abroade by any of us to the disparagement of y^e^ person soe censured or soe complayned of.

(5) That no one of us shall relinquish these resolutions nor forsake y^e^ particular association, neyther separate or be absent from y^e^ sett assemblys of the same without satisfyinge reasons of such withdrawinge, and leave granted for such removall to any other association.

(6) That for the more decency and order in our proceedinges one shall be chosen as our præses or prolocutor pro tempore to moderate our sayde meetinges, and another a scribe who is to write as the moderator shall indite (accordinge as y^e^ rest shall direct), and to keep the subscriptions and papers appertayinge to the association in the intervall.

(7) The choyce of the moderator shall be at the end of every monthly meetinge, unless the brethren see cause to continew the former, which may be very convenient when they conceive that person fit for any special purposes or employments, as in disputes or debates appoynted to be propounded, prepared, or presided in, against the next ensewinge meetinge.

His charge shall be as followeth:

1—To begin and end with prayer.

2—Impartially to propound the state of the questions to be debated.

3—To receive the suffrages and deliver the sentiment of the brethren to the party concerned, or to the scribe to sett downe.

4—To moderate the disputacions, exhortacions, or examinacions amongst us.

5—To give and take notice of emergencyes, and to call meetinges accordingly.

6—To prepare such materialls for our meetinges as shall be recommended to his care, for which ends he may crave the advise of, and call to his assistance any of his brethren in the intervalle.

7—By such speciall assistance and advise alsoe he may corresponde with other associations in the name of the rest as he shall see goode cause, giving an account of the occasion and contents at the next insewinge meetinge.

Thus farre of the manner.

2.—As to the matters in our meetinges to be debated:

(1) Wee are mainly and mostly to consider of and resolve uppon the best rules and reasons of an agreement and joynt concurrence for carriinge on the work of reformacion in our publique and private places without the least intrenchment uppon or medlinge with any matter or constitutions of State.

(2) And for that ende more especially to agree uppon the most unanimous way for ordainacion of ministers, for the administracon of alle ordainances of Christ comitted to our charge and trust, as well the Worde as the Sacraments. And for such ordainacion of officers we doe agree that any five or more of us in the name and with the consent of our associacon doe ordaine

1—Such as live within our own limitts or the lines of our particular associacion.

2—Such as declare theire desire of the office, and offer themselves to our triall for that ende, being found commonly fitted.

3—Such as on dew consideration of the circumstances we shall conceive to be clearly called to theire places.

4—Such as have sufficient certificates of theire former conversacon if unknowne to ourselves.

5—And alsoe if it may be of theire people's approbacon of them, expressing somewhat their desires to have the person set apart for theire present pastour, where we shall see convenient to require it.

6—Such as beinge soe recommended we shall conceive competently qualified with guifts, graces, or with piety and parts for the worke, as not only able to exhort with sound doctrine but alsoe to convince gaynsayers.

7—In all which wee shall walke accordinge to the rules of the Assembly of Divines at Westminster, as neere as the circumstances of tyme, plase, and persons will permitt, havinge dew respect alwayes to the age, educacon, and ability of the partie to be ordained, as he shal be known unto us by examinacon or recommendacon equivalent and otherwise in extraordinary cases as we shall see cause.

3.—We are chiefly alsoe to consider of the best way and means for dew distribucon and meete administracion of alle ordainances, but especially of the two greate gospell seales of Baptisme and the Lord's Supper, and more particularly of the latter as not beinge soe generally to be administered as the former, and the dew administracion thereof beinge one speciall end of our associacons *(or that other for the ordainacon of offices for the celebracon of it* [erased]), therefore we are to consider therein :

(1) The manner and method of proceedinge for preparacon of our people.

(2) The measure of knowledge required for their qualificacon.

(3) The matters of scandall for which any are to be excluded.

(4) The members by consequence who are to be admitted, which things are hereafter more distinctly discussed and determined for our own particular use.

4.—Wee may alsoe, besides these cheife materiall endes of our meetinge, have some preachinge on Lecture Dayes, as wee shall finde convenient to be carried on by turnes.

5.—Alsoe sometymes ffastinges and humiliacons amongst our selves, and such others as we shall finde expedient to joyne with us, or invite to be at some of our houses.

6.—If our ordinary sett tymes be not sufficient, we may sett apart some extraordinary day for exercitacions in divinity disputes, especially concerninge such questions or controversies as may occurr in our cases or places.

7.—In case of any doubt arisinge in any Brethrens minde uppon occasion of such a disputable case occurringe, he may put it in to be debated and discussed before hand against the next meetinge, and in the interim all the brethren to study that poynt for his satisfaction.

8.—Wee may alsoe give or take notice of whatsoever members we eyther reject or admitt, especially of other congregacons, with the names and places, cases and qualificacons of the persons uppon which they were soe admitted.

1—That soe we may be the more unanimous.

2—We may learne some experience by the severall cases occurring.

3—We may thereby learne the successe of our labours in the Lord.

9.—We may alsoe consider of some way of condescention as ffarr as may be possible to satisfy dissentons on all sides, eyther in opinion or practice, especially such as desire our associacon, approbacon, or ordainacon.

10.—We may alsoe consult about some present supply of vacant places, especially most populous and next to us in the meane tyme, and how to be instrumentall in procuring them pastours of their owne in dew tyme and way.

11.—It will be very convenient accordinge to the example of many countyes in the nacon that have herein gon before us, whither or how we may best leave testimony to those truthes of Christ that are most opposed against the contrary errors of opinion and practice that be most perillous or pernicious, either to the purity of profession or to the power and practice of piety.

12.—If any Brother at home or abroade shall receive any sinister surmises or suggestions tendinge to raise any jealousyes or suspicions, to alienate his minde eyther from the manner, matter, or any member of our meetinges, he shall be bounde to acquainte the reste with any

such objections, reproach, and prejudice, that he may be prevented by due discussion of the groundes thereof, and in the meane tyme not to withdraw.

13.—Having duly considered the accusacons, cases, and complayntes, with the groundes and circumstances of them, we shall (as the case may require) especially if publique, certifye the truth for clearinge the brother soe chargede or suspected, if misreported.

14.—We shall be ready accordingly to give an account of our conversacons, opinions or practise, in publique or private, as y^e^ case may require, and [as] we [may be] duely desired [? advertised] in case of offensive complaynt or charge; and shall submit to the counsell reproofes, admonitions, ande censures of the Brethren soe associated and assembled as to all things in the Lorde; and alsoe of one another more privately accordinge to the rules of charity and discretion here after set downe to be observed in censuringe ffor ministers. Therefore beinge members of our association we may proceede in reproovinge, admonishinge, and censuringe one another thusse:

1—If the offended brother please, and see more convenient, as it may be in severall cases occurring, he may by him selfe in private debate the businesse in a brotherly way with the offending brother for satisfaction; which if he receive by confession of the fact or fault it is sufficient.

2—But in case the matter of offense given or taken be such as deserves discussion before the confession of fact and fault, or eyther; then the offended brother may without tellinge the offender chuse eyther:

(1) To put the case in *Thesi* himselfe or rather the *preses* for him to the brethren's consideracon; soe y^t^ beinge made and adjudged by them he himself may applye it in *hypothesi* to the party offending and say thou art the man. (1) That the brethren neede not to know the man concerned in the cases.

(2) He may rather acquainte the *preses* only, first in private as calling him to moderate the matter between them, and if this interposicon prevayle not eyther for the offended brother to accept or the offendinge to offer reasonable satisfaction,

(3) Then the *preses* may put the case and state the question in the generall, alsoe lykewise concealinge the names of both, provided,

1—That both in that disputable case do promise submission to the sentiment, suffrages, and censures of the brethren decreed upon the determinacon of the case, and that as the *preses* shall apply to eyther party cost in the case complayned of.

2—That neither have more privilege of speaking pro or con. than the other in the case debated by the brethren whilst *sub judice pendet*, unless as either shall be called more expressly by the *preses* to speak more playnely to it, otherwise both to be silent.

3—Both to promise to continew in brotherly love and unity in the interim, soe that there may noe roote of bitternesse or alienation springe upp.

4—Such determination of the case shall only binde the brother thereby aggrieved untill the next generall meetinge, in case he shall thinke fitt to appeal on dissatisfaction.

5—That then if he desire it he may have the case stated over againe in the name of all the brethren by the *preses pro tempore* or any other, eyther in Thesi or Hypothesi: he promissinge then to submitt and rest satisfyed. Soe farr it may proceed privately between them and the *preses* only, without the brethren takinge cognisance of the persons, but only of the matter brought before them.

But if all or any of these rules be refused by both or by eyther brother offendinge or offended, then

6—Lastly, the *preses* is to publish the cases, both men and matters to be considered of, accordingly as they shall see cause requiringe, to apply reproofe, and proceed to the censure of the perverse dissenter, eaven to explodinge of his name out of their number and society as unfit for associacon.

John Bracegirdle.	Charles Morton.	Henry Flamanck.
James Forbes.	Jonathan Wills.	Steph. Revell.
William White.	Joseph Halsey.	Hen. Humfrey.
Ja. Innes.	Nathaniel Tingcomb.	Benedict Morse.
Sam. May.	Rich. Mungry.	Samuel Tapper.

At a Meetinge at Bodmin, January 5th, 165$\frac{8}{9}$.

Agreed that for absence the mulct shall thenceforth be 2s 6d, unless uppon necessity soe adjudged by the association herein the distance of place in bad weather shall be had into consideracon.

That those that doe absent themselves from the generall associacon shall be accountable thereto particular, unlesse they be eyther censured or excused by the generall. It's alsoe agreed that Brother Innes doe bring in the answer to some poynte in Mr. Maurice his booke which was committed to his charge, eyther by the 25th of March if he be in the country, or otherwise within 3 months after his returne.

At a Meetinge at Bodmin, ffeb. 2, 165$\frac{8}{9}$.

Beinge satisfyed of the qualificacons of Mr. Richard Kilby for the worke of the Ministry, it is agreed that our next meeting be adjourned to Padstow, that then and there he be ordayned, and that Mr. Martin begin with declaracon of the occasion, and prayer.

Mr. Leverton to preach.

Mr. Travers to preside in ordainacon.

Mr. John Tingcomb to conclude.

Agreed that in our meetinges some question be disputed on as tyme will permitt, and that the last moderator be still the next respondent.

Our next question is to be: *An examinatio membrarum sit necessaria ad participationem cœnæ dominicæ.*

May 4th, 1659.

Agreed that the next meeting be on the first Tuesday of July next, at eleven of the clock in the forenoon, and to continue till the next day.

The question to be disputed is to be the same was agreed on last.

At the Generall Meetinge at Bodmin, October 17th, 1658.

1.—We whose names are under written, ministers of the Gospele within the County of Cornwall, doe associate ourselves for the propagation of the Gospele, and our mutuall assistance in order thereunto.

2.—We that are thusse associated doe agree to submitt our selves to the counsells, determinations and censures of the Brethren soe associated and assembled, in all things in the Lord.

3.—That noe one of us shall relinquish this association or forsake the assemblyes to be appoynted without giving sufficient reason for the same.

4.—That such as shall be admitted to this association shall bee persons Ordayned to the worke of the ministry, of competent guifts, faythfull in dischargінge of their office, orthodox in doctrine, godly in conversation.

5.—ffor the most conveniency of meetinge and proceedinge, the Ministers Associated doe divide themselves into 3 particular associations, namely, the Easterne, y^e^ Midle, and Westerne. Botreaux Castle [Boscastle] and Low [Looe] inclusive East, Agnes Verrian [St. Agnes and Veryan] inclusive West, and that betweene in the Midle.

6.—That the Ministers of any such particular association, or any five of them, doe by way of ordainacon admitt to y^e^ ministry, within the respective limits, such as shall offer themselves and be founde fittly qualifyed accordinge to the rules for Ordination set forth by the Assembly of Divines at Westminster.

7.—That wee shall subscribe noe Testimoniall, nor give approbation to any one to preach, however otherwise qualifyed, unlesse the party declare his willingenesse to be ordayned in the way agreed uppon by us.

8.—That wee and such as shall associate with us agree in settinge upp all ordainances of Christ accordinge to the Rule of the Gospell in our respective congregacons.

9.—Concerning the ordainance of the Lord's Supper we doe agree that such as shall be admitted to the ordainance be approved for a competent measure of knowledge in the misteries of salvacon, profession of godlynesse, and walkinge in the feare of the Lord.

10.—That the Minister and such as shall assist, where assistance shall be found in each congregation, doe admitt such persons as are qualifyed and approved as aforesaid.

11.—Where such assistance cannot be found the minister hath liberty to desire the assistance of a neighbour minister, with the advise of that particular association, alsoe toe admitt such persons of any neighbour

congregacons where they want a dew administration of the ordainance with the lyke advise.

12.—That such as are admitted uppon tryall doe submitt themselves to be admonished or removed uppon just cause by such as have admitted them, yet soe as they may appeale to the particular or generall association.

Subscribed by:—

Giasper Hickes.	Robert Jago.	James Innes.
Nichola. Leverton.	Will. Vincent.	Edw. Meredith.
Ly. Welsteed.	Sal. Carswell.	Tho. Travers.
Tho. Chase.	Rob. Hancock.	Jo. Langford.
Rich. Harvey.	James fforbes.	Edw. Sheffield.
Tho. Triggs [? Tregoss].	Jos. Allen.	Sam. Austin.
Will Trigge.	Nich. Tyack.	Ch. Morton.
Rich. Batten.	Will. Treise.	

APPENDIX III.

MINUTES OF THE CAMBRIDGE CLASSIS, Jany 20, 165⅘, to July 13, 1658.

[Lambeth *MS.* 937 *(Gibson Papers)*. Small *MS.* book, measuring 4½in. by 3in. 22 pages, bound in parchment.]

Transactions of Presb. Min. in Cambridgeshire, 1656, 57, 58.

The names of the ministers of the severall parrishes in Cambridgesheir:

Ezekiell Cachpole	Ashley.
Mr. Pell	Abington Mag.
	Abington Parva.
	Arrington.
Mr. Ring.....	Abington Shingay.
	Bottisham.
Mr. Wilson	Burwell.
Mr. Sendall.....	Brinkley.
Mr. Stephenson	Burrow Green.
Mr. Templar	Balsham.
Mr. Carter	Babraham.
Mr. Raynard	Bartlow.
Mr. Robt. Stott (? Scott).....	Barrington.
Mr. Holbrook.....	Barton.
Mr. Holcroft	Bassingbourne.
Mr. Foster	Bourn.
Mr. Killingworth	Boxworth.
Mr. Wright	Chevely.
Mr. Par	Chippenham.
Mr. Sendall.....	Carlton.
Mr. Ellis	Castle-Camps.
Mr. Wignoll	City „

Mr. Masters	Comberton.
Mr. ffulwood	Coton.
	Croxton.
	Croydon.
Mr. Smith	Caldecot.
Mr. Ramsey	Caxton.
Mr. Brookes	Croxton.
Mr. John Nie.....	Cottenham.
	Childerlie.
Mr. Tatnall.....	Chesterton.
Mr. Whitfeild	Conington.
Mr. Milles	Duxford.
Mr. Anger	Dry Drayton.
Mr. Catharill	Dullingham.
	Eversden Mag.
Mr. Spering	„ Parva.
	Eltisley.
Mr. Dickons	Elsworth.
	Fen Drayton.
	Foxton.
Mr. Ezechias King.....	Foulmire.
Mr. Flood	Fordham.
Dr. Worthington.....	Fen Ditton.
Mr. John Masterson	Fulbourn.
Mr. Fage.....	Fulbourn.
Mr. Dobson	Granchester.
Mr. Jessop	Gransden Parva.
Mr. Jury	„ Magna.
Mr. Roodes	Gamlingay.
	Graveley.
Mr. Pettit	Girton.
Mr. Kennil	East Hatley.
Mr. Chamberlaine	Haslingfeild.
Mr. Wallis	Harston.
Mr. Allen	Harleton.
Mr. Lindsey	Hauxton.
Mr. Wakefeild	Horseheath.

Mr. Smith	Hildersham.
Mr. Conway	Hinxton.
Mr. Church..... .	[Cherry] Hinton.
Mr. Ashley	Histon.
	Horningsea.
Mr. Fidoe	Hardwick.
Mr. Pechee.....	Isleham.
Mr. Lunne	Ickleton.
Mr. Wilborrow	Impington.
Mr. Stanton	Kingston.
	Knapwell.
	Kneesworth.
Mr. Brian	Kennet.
Mr. Livermore	Landwade.
Mr. Pepin	Lolworth.
Mr. Gray.....	Long Stanton.
Dr. Rawley.....	Landbeach.
Mr. Townly	Litlington.
Mr. Punter	Linton.
	Morden Steeple.
Mr. Simons.....	„ Guilden.
Mr. Cocket	Melbourn.
Mr. Elton	Meldreth.
Mr. Rannew	Madingley.
Mr. Low	Milton.
Mr. Huson	Newmarket.
Mr. Lindsey	Newton.
Mr. Willoughby West.....	Orwell.
	Oakington.
Mr. Wilson	Over.
Mr. Will Hayes	Papworth St. Agnes.
	„ St. Everard.
Mr. Johnson	Pampisford.
Mr. Stubbins	Rampton.
Mr. Gardiner	Royston.
Mr. Jon Jephcot.....	Swaffham Prior.
Mr. Foote	„ Bulbeck.

Mr. Stephen Rant	Stow cum Quy.
Mr. John Giles	Soham.
Mr. Rich. Howlet	Snailwell.
Mr. Gregorie	Stetchworth.
Mr. Fleet	Sawston.
Mr. Tailor	Stapleford.
Mr. Patteson	Shelford Magna.
	Cur. Mr. Durham.
Mr. Wigmore	Shelford Parva.
Mr. Benjamin Loryer (? Layer)	Shepreth.
Mr. Pavy.....	Shingay.
Mr. John Stanton	Stow Longa [Longstow].
	St. George Hatley.
Mr. Sampson	Swavesey.
Mr. Will Stearpe	Teversham.
Mr. Crosland	Trumpinton.
Mr. Pawlet	Tadlow.
Dr. Cadworth	Toft.
	Wilbraham Magna.
Mr. Tho. Whitehand	„ Parva.
Mr. Livet.....	Wood Ditton.
Mr. Grimmer	Wicken.
Mr. Flack	West Wratting.
Mr. Ballow	Westley.
Mr. Swan	Whittlesford.
Mr. Poole	West Wickham.
Mr. Scarlet	Wimpole.
Mr. Young	Whaddon.
Mr. Pavy.....	Wendy.
Mr. Sayer	Waterbeach.
Mr. Nath. Bradshaw	Willingham.
Mr. Haines.....	Weston Colville.

Jan. 20, 1656.

At a meeting at Cambridge it was upon the question resolved:

1.—That wee all meet monthlie, and every time wee will bee all present, unlesse a rationall account can bee given to the contrarie, and that wee will meet Feb. 3, 1656.

2.—That in our meetinges wee will keepe our selves close to our proper busines, not medling with the civill affaires of the cõmonwealth.

3.—That at every meeting one shall be chosen to moderate the debates of the present day, and shall begin and end the worke with prayer, and before the dissolution of the meetinge thinges to bee debated at the next meeting shall bee ppound.

4.—That theise our resolves shall bee so published that all the M^rs of the Countie who are willing may joyne with us.

5.—That wee all will agree to the same order and method in administration of ordinances even in circumstances as far as possibly wee can.

6.—That wee will yeeld our selves to brotherly exhortations, admonitions, and reproofes, according to the ghospell, as all Christians ought to doe.

7.—That our actings may bee manifest to bee done according to the resolves, wee determine that a Journall of every dayes proceedings shall bee kept by the moderator of the day, being subscribed by theyr hands that are present.

8.—Resolved that theise articles shall bee subscribed.

Feb. 3. 1656. Mr. King of ffulmire, moderator.

1.—Resolved on the question that wee will all endeavour in our severall places to instruct all under our charge in the fundamentall points of Christian relligion by all lawfull and requisite meanes.

2.—That besides dilligent and constant preaching wee will use publike and frequent catechisinge.

3.—That wee determine as neere as wee can to promote an uniformitie in catechisinge.

4.—That the Lesser Catechisme set forth by the late Assemblie of Divines shall by us generally bee used, and no other shall bee used

unles it bee for a time, and upon such reasons as shall bee approved by the rest of the Association.

5.—That wee approve the publike catechising of all sorts, both elder and younger, and wee will indeavour to the uttermost of our power to persuade them unto it, and wee will take occasion to commend catechisinge unto our people in the congregations on the Lord's day.

6.—That wee will indeavour by frequent private conference to instruct persons of all sorts, in the knowledge of Jesus Christ, and of theyr duty towards god and man.

March 3, 1656. Mr. King, moderator.

1.—Resolved upon the question: That as wee acknowledg it our dutie to preach the Word, so doe wee likewise to administer the Sacraments, and wee ingage our selves that our practise shall bee answerable thereunto.

2.—As for the sacrament of the Lord's Supper, wheras it hath in some places been forborne for a longe time, wee resolve for the future to set upon the due administration of the same, accordinge as our people may bee fitted to receave it.

3.—That ignorant and scandalous persons are not fitt to bee admitted.

4.—That wee will persuade our people to make known theyr intention of comming to the Lord's Supper at the least a weeke before, that the M^{r} may have opportunitie to confer with them, and that in case they will refuse to submit to a thing so reasonable wee shall forbeare to give them the sacrament at the present.

5.—That as the case now standeth, wee esteeme it the best course for the M^{r} to judge who is ignorant and scandalous, except it bee in such congregations where the M^{r} hath or can [have] some convenient assistance.

April 7, 1657.

1.—Whatsoever wee have, doe or shall resolve upon wee agree to put in practice till publike authoritie shall settle some things more particularly.

2.—And it is determined that against the next meeting the ordinance

concerning ignorance and scandalls shall bee transcribed at large, and the rest of our resolves of this day shall bee put into a method.

The busines to bee debated the next day shall bee a further prosecution of the former argument, viz., of things relating to the Lord's Supper, and Mr. Bradshaw is chosen moderator for that day.

Ita testor fratribus suffragantibus

JON. JEPHCOT.

As to the further prosecution of the busines of the Lord's Supper, it is advised as followeth :

1.—That the rules prescribed in an ordinance of Parliament, bearing date Aug. 29, 1648, bee observed in case of ignorance, which rules follow in theise words :

All such persons who shall be admitted to the Lord's Supper ought to know that there is a God, that there is but one ever livinge and true God, maker of heaven and earth, and governour of all thinges, that this only true God is but one God, yet three distinct persons, the Father, Son, and Holy Ghost, all equally God.

That God created man after his owne image, in knowledge, righteousnes, and true holines.

That by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all men have sinned ; that thereby they are all dead in trespasses and sins, and are by nature the children of wrath, and so liable to eternall death, the wages of every sin.

That there is but one mediator betwixt God and man, the man Chꝛt Jesus, who is also over all God, blessed for ever, neyther is there salvation in any other.

That hee was conceaved by the Holy Ghost and borne of the Virgin Marie, that hee dyed upon the crosse to save his people from theyr sins, that he rose againe the third day from the dead, ascended into heaven, sitteth at the right hand of god, and maketh continuall intercession for us, of whose fulnes we receave all grace necessarie to salvation.

That Christ and his benefits are applied only by faith, that faith is the gift of God and wee have it not of ourselves, but it is wrought in us by the word and spirit of God.

That faith is that grace whereby wee believe and trust in Christ for remission of sins and life everlasting, accordinge to the promises of the ghospell: that whosoever believeth not in the Son of God shall not see life, but shall perish eternally.

That they who truly repent of theyr sins, doe see them, sorrow for them, and turne from them to the Lord, and that except men repent they shall surely perish.

That a godly life is conscionably ordered according to the Word of God in holines and righteousnes, without which no man shall see God.

That the Sacraments are seals of the covenant of grace in the blood of Christ: that the Sacraments of the New Testament are Baptisme and the Supper of the Lord: that the outward elements in the Lord's Supper are bread and wine, and doe signifie the bodie and blood of Christ crucified, which the worthy receive by faith doth partake of in the sacrament which Christ hath ordained for the remembrance of his death, that whosoever eateth and drinketh unworthily is guiltie of the bodie and blood of Christ, therefore that every one is to examine himselfe lest hee eat and drinke judgment to himselfe not discerning the Lord's bodie.

That the soules of the faithfull after death doe immediately live with Christ in blessednes, and that the soules of the wicked doe immediately goe into hell torment: that there shall bee a resurrection of the bodies both of the just and unjust at the last day, at which time all shall appeare before the judgment seat of Christ to receave according to what they have done in the bodie, whether it bee good or evill, and that ye godly shall goe into life eternall and ye wicked into everlasting punishment.

2ly.—And it is also advised that wee shall take the direction of the sayd ordinance for our rule in matter of scandall as it followeth in theise words:

All scandalous persons hereafter mentioned are to be suspended from ye Sacrament of the Lord's Supper, that is to say

All persons that shall blasphemously speake or write any thing of God, his holy Word, or Sacraments, all renouncers of ye true protestant relligion professed in the church of England, and all persons who shall by preachinge or writinge maintaine any such

errors as doe subvert any of those articles the ignorance whereof doth render any person excluded from ye Sacrament of ye Lord's Supper.

An incestuous person, an adulterer, a fornicator, a drunkard, a profaine swearer or curser, or that hath taken away the life of any person maliciously; all worshippers of images, crosses, crucifixes, or reliques, all that shall [make any] images or pictures of the Trinitie or of any person thereof; all relligious worshippers of Saints, Angelles, or any meere creatures; any person that shall professe himself not to bee in charitie with his neighbour.

All persons in whom malice appeareth, and they refuse to bee reconciled; any person that shall challenge any other person by word, message or writing to fight, or that shall accept such challenge and agree thereto; any person that shall knowingly carry any such challenge by word, message or writinge.

Any person that shall upon the Lord's day use any dancing, playing at dice or cards, or any other game, masking, wakes, shooting, bowling, playing at foote ball, stoole ball, wrestling, or that shall make any resort to playes, interludes, fencing, bull baitings, beare baiting, or that shall use hawking, huntinge, or coursing, fishing or fowlinge, or that publickely expose any wares to sale, otherwise then is provided by an ordinance of Parliament of the 6 of April, 1644; any person that shall travell on the Lord's day without reasonable cause; any person that shall keepe a knowen stewes or brothell house, or that shall sollicite the chastitie of any person for himselfe or any other; any person, father or mother, that shall consent to the marriage of theyr child to a papist, or any person that shall marry a papist; any person that shall repayre for any advice to any wich, wizard, or fortune teller; any that shall menace or assault his parents, or any magistrate, minister, or elder in the execution of his office; any person that shall be legally attainted of barratrie, forgerie, extortion, or briberie.

3.—It is further advised that the proofe of any of the scandalls aforesaid bee by the confession of the partie offendinge, or else by the testimonie of two credible witnesses at least.

4ly—It is advised that no person lawfully convict of any of the foresayd scandalls bee admitted to the Lord's Supper without signification of sincere repentance.

May 5, 1657: theise ordinances and rules weare read over and assented unto. *Ita testor*,

JON. JEPHCOT.

May 5, 1657.

1.—As to the article in the Ordinance for Scandall relating to those that repaire to wiches, wizard, and fortune tellers, etc.; it was this day advised that wee shall account all those guiltie of that scandall who repaire to any that are famed to bee such, though not convict by law.

2.—Also wee advise that they who use spelles or charmes, or pretend to use them thereby to deceave others, shall bee accounted guiltie of scandall.

3.—Also any that shall revile, reproach, or contemptuously speake against the publike or privat ordinance of God, or against any that profesee godlines in the exercise of publike or private duties.

4.—Wee advise that such who themselves commonly neglect to repaire to publike assemblies, or indeavour not to bringe theyr families thither to partake of publike ordinances as reading ye Word, preaching, prayer, and sacraments, and such also as altogether neglect private family duties on the Lord's day and other dayes, as reading the Word, praying in theyr families, relligious conference, and instructing all under theyr charge in the principles of relligion, bee adjudged scandalous.

5.—If any in our congregations shall bee offended at the scandalous conversation of any who are admitted to the Lord's Supper, wee shall advise the person so offended to deale with them according to our Saviour's rule: Matth. 18, 1 [? 15]. And in case the person offending shall appeare upon sufficient proofe to bee reprovable, and yet to reject that rule, that wee will forbeare to admit such to the sacrament untill further consideration, or, as the case may require, consultation with our brethren of the association.

The busines to bee debated the next day is the sacrament of baptisme, and Mr. Bradshaw who was absent this day is appointed moderator.

June 2, 1657.

1.—Wee judge it requisite that the minister, before the administration of the sacrament of baptisme to any infant, doe personally discourse

with the parent to take an understanding profession of the Christian faith of him at the administration of that sacrament that the parent doth publicly professe his assent to the articles of the fayth contained in the creed commonly called the Apostle's Creed, that hee will lead a godly life, bringing up his child in this faith, in the nurture and admonition of the Lord.

2.—Wee judge it most convenient that this sacrament bee administered on the Lord's day, or at such time when there is a publike congregation, that all may be minded of theyr baptismall covenant, and the whole congregation may joyne in prayers for God's presence in that ordinance.

3.—Wee judge it most convenient that according to an ordinance of Parliament and the judgment of the Assemblie of Divines, that this sacrament bee not administered at the lower end of the church but at the Deske, where the minister may bee conveniently heard in the administration of that holy ordinance.

4.—Wee judge it may bee convenient that the agreement of the ministers of this Countie touching catechising, private instructions of our people, and administration of sacraments, bee in some way made publikely knowen to our people.

Its agreed that wee meet June 30 to treat of ordination, Mr. Whitfeild to bee moderator that day.

June 30, 1657.

1.—Wee judge it necessarie that every publike minister of the Word bee solemnly set apart for that worke.

2.—Wee judge that those who are to be ordained ought to be set apart by fasting and prayer and imposition of hands

3.—As the case now stands, wee judge that the worke of ordination bee performed by preaching presbiters.

4.—Wee judge that the work of ordination bee performed by five ministers at the least, who are to bee chosen by the Association at a publike meetinge.

5.—Wee judge it convenient that one bee chosen by the Association to bee president in that work that time.

6.—Wee judge it fit that if any of this Countie or others where it

cannot conveniently bee had, have recourse to us for ordination, that then wee doe proceed accordingly to the performance of this businesse.

7.—Wee judge it convenient that the partie that is to bee ordained, if hee bee of this countie, bee thus ordained in that congregation to which hee is called.

8.—Wee resolve that at the next meeting a Register bee chosen to record what is done, whose fees shall not exceed what the ordinance sets downe.

9.—That the partie who is to bee ordained doe make application for this matter to the publike meeting of the Association, who are to select a number to judge of his testimonialls, concerning his age and conversation, and to examine him of his knowledge of the tongues, arts, sciences, and divinitie, and touching ye grace of God in him, and of his ministeriall abilities.

10.—Wee judge it convenient that hee preach before some of those who are appointed to ordaine him.

11.—As to the manner of performing the act of ordination, wee shall, as neere as wee can, follow the rules which are set downe by the Assembly of Divines.

Will. Whitfeild.

It was concluded June 30, 1657, that wee treat about the same point next day, and Mr. Wright is appointed moderator.

Aug. 4, 1657.

In consideration of the small appearance, wee proceeded not to the election of a register according to our former order, but did referre it to the next meeting, and Mr. King is to moderate the debates of the day, which are to bee to consider in what manner wee shall proceed in our future meetings.

Abram. Wright.

September 1, 1657.

At a meeting at Cambridge, because few weare present, wee determine againe to adjourne the further discussing of busines which may concerne the carrying on of this Association, till the next meeting.

Octob. 6, 1657.

1.—Its agreed that hereafter our generall meeting bee quarterly, namely, the Tuesday before the quarter sessions, at the Red Lion at Cambridge. Mr. Hayes nominated moderator.

2.—As for monthlie meetings wee agree that they bee divided in manner following, viz:

3.—The first division to containe the hundreds of Staploe, Cheveley, Radfeild, Flendish, Chilford, and Staine; the place of the first meeting at Bottisham, at the house of Edward Salsebury.

The second division to containe ye hundreds of Papworth, Chesterton, Northstow, and the Ile of Ely, [the meeting place to be] at Willingham Parsonadge.

The third division to containe the rest of the hundreds, Thriplow, Whittlesford, Stow, Wetherley.

The first meeting to bee at Foulmire, at the signe of the Exchecker, the second Tuesday in November. In the monthlie meetings the discourse or debate to be such as shall bee thought fit. An account to bee given at the generall quarter meetings.

Ita testor, Ezekias Kinge.

January 5, 1657-8.

At a meeting at Cambridge there was present Mr. King, Mr. Rant, Mr. Punter, Mr. Bradshaw, Mr. Nie, Mr. Jephcot, Mr. Giles, Mr. Masterton: where in regard of the small appearance wee did only adjourn till the next generall meeting, which is appointed the Tuesday next before the next quarter sessions; and Mr. Wright, moder.

April 20, 1658.

At the quarterly meeting, there being present, Mr. Rant, Mr. Jephcot, Mr. Wright, Mr. Bradshaw, Mr. Whitfeild, Mr. Masters, Mr. Stephenson, Mr. Dickons, Mr. Chambers.

Because of the small meeting wee determined that against ye next meeting notice shold bee given to persons absent that there being a

fuller meeting wee may determine what wee shall doe for the future, and Mr. Rant is appointed moderator.

The names of the subscribing ministers:[1]

Mr. King, Foulmire.
„ Jephcot, Swaffhams.
„ Wright, Cheveley.
„ Sharpe, Teversham.
„ Whitfeild, Conington.
„ Bradshaw, Willingham.
„ Gray, Stantons.
„ Pettit, Girton.
„ Giles, Downham.
„ „ Soham.
„ Masterson, Fulborne. x
„ Phage, Fulbourn.
„ Whitehand, Wilbraham.
„ Rant, Qui.
„ Carre, Stretham.
„ Folke, Haddenham.
„ Birchall, Wingford, not.
Mr. Hunt, Sutton, not.
„ Golobed, Wickham, not.
„ Cocket, Melbourn.
„ Dickons, Elsworth.
„ Masters, Comberton.
„ Milles, Duxford. x
„ Ny, Cottenham, not.
„ Low, Milton.
„ Bagly.
„ Ashley, Histon.
„ Leigh, not. x
„ Ramsey, Caxton, not.
„ Townley, Litlington.
„ Holcroft, Bassingbourne, not.
„ Church, [Cherry] Hinton.
„ Allen, Harleton.
„ Hayes, Papworth.

By the Easterne part of the Association of Cambridgeshire, June 16, 1658, being a day set apart for publike prayer and fastinge in the place of publike worship in the towne of Swaffham Prior, in the Countie of Cambridge—Jonathan Jephcot, minister of Swaffham Prior; Abraham Wright, minister of Cheveley; John Meadow, minister of Ousden; James Illingworth, fellow of Emmanuell Colledge in Cambridge; and William Burchall, minister of Wingford, in the Ile of Ely, by prayer and imposition of hands, did solemnly set apart to the worke of the ministrie. Mr. Robert Scott, master of arts, and fellow of Trinitie Colledge, Cams; Mr. Lawrence Fog, M^{r} of arts, and fellow of S^{nt} John's Colledge in Cambridge; Mr. Martin Frances, master of arts, and fellow

[1] These names occur in the above connection in the *MS.*, but without indication of the matter to which the subscription relates. It is possible the names should be transferred to the end of the meeting of 1656, February 20 (*supra*, p. 193).

of Pembrooke Hall in Cambridge; Mr. John Wildbore, M^r^ of arts, and fellow of Clare Hall in Cambridge: they havinge first given testimoniall of theyr godly life and conversation, and proofe of theyr abilities and call to that worke.

Signed by Stephen Rants, appointed moderator for the next generall meeting, and Register *pro tempore.*

July 13, 1658.

At the quarterly meeting there being present Mr. Rant, Mr. Allen, Mr. Nye, Mr. Bradshaw, Mr. Wright, Mr. Carre, Mr. Whitehand, Mr. Grey, Mr. Sharpe, and Mr. Masters.

1.—At the meeting then it is agreed that the next meeting shall bee the first Tuesday in August, beinge the 3 day, at the Red Lion in Cambridge, and that every one give notice to theyr neighbour ministers to bee then present, or to any that they know will bee ordained, eyther to bee then present themselves or to send in theyr names by some freind.

2.—It is agreed that notice bee given of an ordination intended upon the 16th day of September next, in the towne of Stretham in the Ile of Ely.

3.—That at the generall meeting, August ye 3, wee doe consider how to manage this busines concerning ordination according to the rules formerly agreed upon, and Mr. Allen is appointed moderator.

Aug. 3, 1658.

1.—Its agreed that besides those who give in theyr names this day, others also, who give in theyr names in a convenient time to be approved of by those who are to see theyr testimonialls and judge of theyr abilities, may be admitted [to examination, with a view to ordination].

2.—Its resolved that on Tuesday, the last day of this present August, such as doe intend to bee ordained have recourse to Mr. Bechinor the stationers house, in Cambridge, there to apply themselves to such as are appointed to approve them, and that about two of the clocke afternoone.

3.—Its resolved that for the ordination to bee held Septemb. 16, Mr. Gray, minister of Long Stanton, bee register, and all to bee ordained at

Streatham, Sep. 16 next, are to have recourse to him and give notice of theyr purpose to bee ordained.

4.—Its resolved that Mr. Folkes, Mr. Carre, Mr. Bradshaw, Mr. Wright, Mr. Jephcot, Mr. Nie, Mr. Hayes, Mr. Hunt, Mr. Birchall, Mr. Whitfeild, Mr. Tho. Giles, Mr. Templar, Mr. Wilson, or any three of them, wherof Mr. Carre to bee one and president, examine them and approve theyr testimonial[ls].

5.—Its resolved that Mr. Hayes preach at ye ordination, Mr. Nie to begin with prayer, and Mr. Carre to end with exhortation.

Ita testor, Jonathan Allen, moderator.

APPENDIX IV.

AN ACCOUNT OF THE MINISTERS MENTIONED IN THE BURY MINUTES.

Abbott, Mr., of Rivington. Doubtless Thomas Abbot, a son of George Abbot of Mellor, in the parish of Blackburn. For his descent see Abram's *Blackburn*, p. 589. His baptism, November 12, 1620, is in the Blackburn register. He matriculated at St. Mary Hall, Oxford, 1638, April 13, as of plebeian birth. Graduated B.A. 1641-2, February 18, and M.A. 1647, May 20. (Foster's *Alumni Ox.*) On the 22nd July of the same year a Mr. Abbot was approved of after examination for ordination. (Mitchell's *Minutes of the Westminster Assembly*, p. 404.)

In 1650 and 1652 a Mr. Abbot was curate of Elland, in Halifax parish. (*Biographia Halifaxiensis*, p. 183.)

He does not appear at Rivington till December, 1656, when he sent an excuse for absence from the Classis. In the following February, 1656-7, in reply to a summons from the Classis, he informed it that he was not yet fully settled at Rivington (see *Minutes, supra*, pp. 148-9), and could not satisfy the Classis as to the settlement of the Presbyterian Government there.

It does not appear certain whether he conformed in 1662. There is no record of his ejectment. [See Calamy, *Account*, p. 473, for a Mr. Abbot ejected from Abergavenny in Monmouth.]

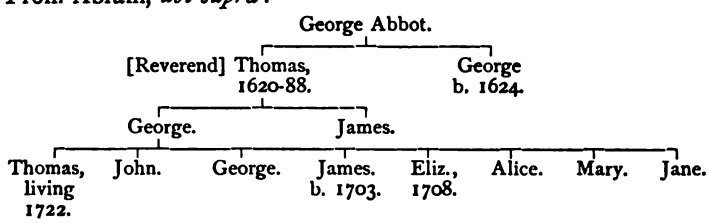
He appears in the Roll of the Preston Guild Merchant, on the 1st September, 1662, as a "forinsecus burgensis," being only described as "Abbot Thomas de Mellor." In the corresponding Roll for 1682 he is entered again as "forinsecus burgensis" under the title of "Abbott Thomas de Mellor, clericus." (Record Society, vol. ix. pp. 140, 180.) From 1675 and 1676 Thomas Abbot of Mellor, clerk, was curate of

Walton-le-dale and Samlesbury chapels, apparently to his death. (Abram, *ubi supra*, pp. 676, 738.)

On the 21st December, 1676, "Thomas Abbot of Mellor, gentleman," was elected a Governor of Blackburn Grammar School. (*Ibid.*, p. 589.) A certain John Abbot, possibly a relative, had been a Governor of the same institution in 1664. (Garstang's *Blackburn Grammar School*, p. 55.)

Abbot lived at Abbot House, Mellor, "where a room is known as the minister's room." (Abram, *ubi supra*.) "Thomas Abbot of Mellor, clerk, buried in linnen, June 19, 1688." (Blackburn Parish Register.)

From Abram, *ubi supra*:—



Will (infra will) dated 10 November, 1687; proved at Chester 6 July, 1688. Witnesses—Henry Walmsley, Richard Marsden, John Marsden. Testator bequeathed all his lands in Mellor to his son George Abbot for life, remainder to Thomas, son of said George Abbot, remainder to heirs male of the body of Thomas, son of George, remainder to John, second son of George, for life, and after his death to his heirs male. Failing issue, then to the third son of George, and so on to the fourth, fifth, sixth, seventh, eighth, ninth, and tenth sons in succession. Remainder to James Abbot, testator's younger son in tail male.

Bequest to eldest son, George, of a messuage in Osbaldeston called Seth New House.

These bequests are subject to the jointure of testator's wife Elizabeth.

George to pay testator's two daughters, Anne and Alice, £40 within six months.

Bequest to James and the two daughters his lands in Yorkshire called Ryston Meyne, in Easington in Bolland, containing threescore acres, to be equally divided, *i.e.*, to James the land in the occupation of William Brennand, containing twenty acres, and to the two daughters land in the occupation of Christopher Butterfield, containing forty acres.

Residue to James and two daughters, except a bedstead and clothes,

and what goods she should need to his wife for life. Testator appointed his wife sole executrix.

Alte (Ault), William, minister of the parish church of Bury. The earliest discoverable reference to him is in Oliver Heywood's *Diaries*, vol. iv. p. 16 (repeated in Hunter's *Oliver Heywood*, p. 77), where he is spoken of as lecturer at Halifax, after Dr. Clay, "but removed to Bury." Robert Clay, D.D., vicar of Halifax, died April 9, 1628. Hugh Ramsden was instituted vicar there on the 7th October of the same year, and died 1629, July 16. Henry Ramsden was inducted August 3rd of the same year, and continued vicar till 1638.

Heywood's statement, therefore, must mean that Ault was merely a licensed lecturer in the parish. He does not occur, however, in the (imperfect) list of lecturers of Halifax parish in *Biographia Halifaxiensis*, p. 152, nor as curate in any of the chapels of the parish. He removed to Bury sometime before 1641–2, as he appears on the 23rd February, 1641–2, signing the Protestation amongst the inhabitants of Bury as "William Alte, minister," and amongst the inhabitants of Bury and Radcliffe as "William Alte, clerke."

Walker (*Sufferings*, vol. ii. p. 380) speaks of him as having been curate to Peter Travers. He signs the Bury register as "minister" from 1642 onwards.

On the 24th April, 1645, the Committee for Plundered Ministers sequestrated the living from Travers, and William Alte and Andrew Lathom, godly and orthodox divines, were ordered to officiate the cure. (Record Society, vol. xxviii. p. 3.)

Walker complains that Alte had not the charity to allow Travers his fifths. This may be a confusion with the difficulties which arose between Alte and a certain Richard Holt concerning the collection of several tithes, for which Holt was trustee. (Record Society, vol. xxviii. p. 72; but see also *ibid.*, p. 54, and Chetham Society, vol. xix. p. 28.)

Alte was nominated as a minister of the second Classis in the Parliamentary Ordinance. (*Manchester Minutes*, p. 7; *Commons Journals*, vol. iv. pp. 669-70; *Lords Journals*, vol. viii. p. 507, 25 September, 1646.) He attended the Classis pretty regularly during its earlier years, 1647-52, and appears to have early acted in setting up the Presbyterian Government in his parish.

"Gulielmo Alte, artibus mr̃e, pastori, Petro Holt de Bridge Hall, armig^{o}, Jacobo Leech de Elton, Thomas Hammond de Bury, Arthuro Smethurst de Heape, Ishaac Kay de Walmersley, primis in hac ecclesia Buriensi Presbyteris nuperrime electis anno salutis 1647." (Bury Reg.)

He signed the Harmonious Consent, 18 January, 1647–8, as minister of Bury, and the Agreement of the People (along with Toby Furness) as minister of the Gospel at Bury (6 March, 1648–9).

Alte's first colleague at Bury, Andrew Latham, died June 4, 1648, and the order of the Plundered Ministers' Committee of 1645, April 24, was repeated in 1648, August 28, for Alte and Toby Furness. (Record Society, vol. i. pp. 39–40.) They accordingly sign the Bury Register together as "ministers" from 1649–1653.

In the *Commonwealth Church Survey* of 1651 they are noted as drawing an income of about £81 per annum each from the cure. (Record Society, vol. i. *ubi supra.*)

On the 29th September, 1653, he was chosen Register. "1653. William Alte, clerk, minister of the parish church of Bury, being (according to the Act of Parliament in that case made) elected and chosen by the parishioners there for the parish Register, was by virtue of the said Act approved of, and also sworne to the diligent and faithful execution of the said place and office the day and year above written by me."—(Signed) A. RAWSTORNE. (Extract from Bury Register.) From March, 1654, accordingly, to March, 1656, he signs the register as "William Alte, Register."

On the 11th December, 1654, the Protector Cromwell presented him to the rectory of Bury, and on the 23rd February following this presentation was approved at Whitehall by the Trustees for Maintenance of Ministers, the presentation having been supported by a testimony in Alte's favour from Edward Hopwood, Edward Holbrooke, Mich. Briscoe, Richard Heyrick, Richard Hollinworth, Robert Bathe, Henry Roote, Samuel Eaton, J. Jenkins. (Record Society, vol. xxxiv. p. 60.)

1656. Mr. William Alte — hujus ecclesiæ fidelis minister, died April 5, 1656. He was buried on April 7. (Bury Register.)

Alte was an M.A., probably of Cambridge. His descent has not been traceable, nor his will.

Ambrose, Isaac. See Mr. Bailey's life of him in the *Dictionary of*

National Biography, and the exceedingly full notice of him in Col. Fishwick's *Garstang*, Chetham Society, vol. cv. pp. 154–176; and the entry from Raines' *MSS.*, vol. xxiii. p. 433, quoted in the *Manchester Classis*, p. 406. As Ambrose was not a member of the second Classis (but of the seventh) the references to him in the Bury Minutes are accidental, and of no historical value.

Allen, Mr. Isaac, preacher at Littleborough. See life in *Manchester Classis*, pp. 402–5. According to *Biographia Halifaxiensis*, p. 187, he was at Ripponden in 1650 and 1655.

Ashton, William, rector of Middleton. Ashton was presented to the rectory of Middleton on the 10th January, 1633 (?1633-4), by his brother Ralph, though the name of the patron is not mentioned in the Institution Books at the Record Office. (*Lancashire and Cheshire Antiquarian Notes*, p. 92.)

He was married as below at Great Lever chapel, 27th May, 1635. (Chetham Society, o.s., vol. iv. p. 59.) He gave £10 in the contributions from the clergy of the Diocese of Chester in 1639. (Record Society, vol. xii. p. 123.)

By virtue of his family connection he was a Parliamentarian, and as such signed the Protestation in 1641–2 as "minister for Middleton." (*MS.* Protestors' lists), and was nominated one of the Committee for Ordination for the County, 1644, November 25. (*Commons Journals*, vol. iii. p. 704.) He was nominated a ministerial representative for the second Classis in the Parliamentary Ordinance (*ibid.*, vol. iv. p. 669), 15 September, 1646. He also signed the Harmonious Consent in 1648.

Nevertheless, he appears to have had no affection for the Presbyterian Church Government. He seems to have taken no part whatever in the meetings of the Classis, only appearing once before it, in April, 1652, and although exhorted repeatedly by it to set up the "government" at Middleton, and to get his elders elected, and to bring them in for confirmation, he does not appear to have taken the slightest notice. (See *Minutes, supra*, June, 1647, to April, 1652.) Doubtless his social position preserved him from any rabid attack from the Classis. In the Church Survey of 1650 he is spoken of as supplying "the cure at Middleton very weakly, and gives no satisfaction to his congregation, neyther

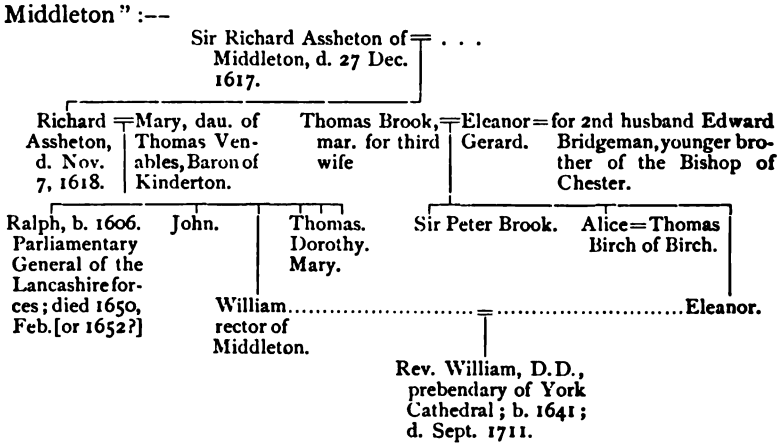
expounds any chapter or psalme nor catechise the youth of the said parish." (Record Society, vol. i. p. 23.) What was still worse he administered the sacrament in his church promiscuously, which the Classis "disallowed," but again, apparently, without his paying any regard to it.

Adam Martindale speaks well of him, "an honest humble man, considering his high birth, but accounted an exceeding mean preacher." (Chetham Society, O.S., vol. iv. p. 59.)

In October, 1654, he was appointed to preach at the Oldham exercise. (*Oldham Local Notes*, vol. ii. p. 145.)

Ashton died in 1659, and was buried in the parson's pew in Middleton church. His gravestone was found in 1837. (See Record Society, vol. xvi. pp. 104–7; Chetham Society, N.S., vol. xvi. p. 347, vol. xxviii. p. 210; O.S., vol. iv. *ubi supra.*)

It was on account of the connection shown in the accompanying table that Bishop Bridgeman speaks of him as "Cousin Ashton, minister of Middleton":—


Sir Richard Assheton of Middleton, d. 27 Dec. 1617.
. . .
Richard Assheton, d. Nov. 7, 1618.
Mary, dau. of Thomas Venables, Baron of Kinderton.
Thomas Brook, mar. for third wife
Eleanor Gerard.
for 2nd husband Edward Bridgeman, younger brother of the Bishop of Chester.
Ralph, b. 1606. Parliamentary General of the Lancashire forces; died 1650, Feb. [or 1652?]
John.
Thomas.
Dorothy.
Mary.
Sir Peter Brook.
Alice
Thomas Birch of Birch.
William rector of Middleton.
Eleanor.
Rev. William, D.D., prebendary of York Cathedral; b. 1641; d. Sept. 1711.

Will at Somerset House. Nabbs 159. Tm Guilielmi Ashton.

In the name of God, amen. The sixteenth day of June, in the yeare of our Lord God one thousand six hundred fifty one. I, William Ashton, clerke, rector of Middleton in the county of Lancaster, sound of minde and body, and in good and perfect memory, praised be God, and knowinge that death is certaine but the time uncertaine, doe in this time of my health make my last will and testament in manner and forme followinge, first I comend my soule into the hands of God my maker,

hopeinge assuredly through the only merritts of Jesus Christ my saviour to be partaker of life everlastinge, and I comend my body to the earth whereof it was made, and as touchinge my worldly estate wherewith it hath and shall please the allmighty to bless me with, I will, bequeath, and devise as followeth. All and singuler such leases of chattels reall whereof I shall dye possessed I will and devise to Ellenor my deare and loveinge wife dureinge her life, the remainder to my children equally to be divided amongst them which shall be liveinge at her decease. And my goods, cattles and chattells owinge me I divide into three equall parts, one parte I give and bequeath to my said wife, one other parte I give and bequeath unto my children which shall be liveinge att my decease, my heire whoe is to enjoy my inheritance only excepted, yet soe as haveinge respecte unto these unpreferred or unadvanced to be made equall with them preferred or advanced in an equal dividend, and the last parte I reserve to my selfe, out of which I desire my funerall expenses be defrayed, and the residue thereof I give and bequeath unto my said wife for her better advancement. I doe hereby declare my will and desire to be that my said wife shall have the tuicon and government of my said children untill they shall severally attaine the age of twenty-one yeares or be otherwise preferred in marriage, and if they all dye without yssue that my said wife shall alsoe have that third parte, and I doe lastly make and ordaine my said wife my sole and onely executrix, and doe faithfully promise her that if I survive her that I will not either in my life time or att my decease alien give grant or bequeath by any wayes or meanes whatsoever, directly or indirectly, any parte of such reall or personall estate or debts oweing mee which I shalbe possessed of or oweing mee att her decease, from any children by her, above the sum of one hundred pounds whether I marry again or not. In witness whereof I have hereunto sett my hand and seale the day and yeare just abovesaid. WILLIAM ASHTON.

Sealed and published in the presence of Rachaell Slaughter, Richard Buersell, John Wilkinson, his mark.

(Proved at London, 13 July, 1660, by Ellenor Ashton, relict and executrix, to whom was committed administration.)

• *Bath, Robert*, vicar of Rochdale. All the notices of Bath successively and servilely follow Calamy (*Account*, p. 399, and *Continuation*, p. 562),

who says he was an Oxford man of Kentish origin, and born about 1604. There is at least reason to doubt this identity. A Robert Bath, son of Robert Bath of Bishopstrow, co. Wilts, entered Oriel College, Oxford, as a servitor, in 1621–2, and matriculated there 11 October, 1622, as of plebeian birth. (Shadwell, *Registrum Orielense*, p. 176; Foster, *Al. Ox.*, who wrongly gives the date of matriculation as December 6, 1622.) He was admitted B.A. from Oriel, 13 June, 1626, determined 1626–7, was admitted Commoner 1627–8, and commenced M.A. 1628.

This would seem to be the only Oxford man capable of identification with Bath of Rochdale, but very curiously there was a not uncommon confusion in the seventeenth century, and earlier, between the name-forms Bath and Both or Booth. Under Boothe, Robert, Foster (*Al. Ox.*) has the following: "Boothe, Robert, son of John of Mattcester (Manchester), co. Lancaster, Pleb. Brasenose Coll. matric. 6 Dec., 1622, aged 16. B.A. 9 Feb., 1625–6. M.A. 30 April, 1629. Vicar of Rochdale, co. Lancaster, 1636." There is certainly a confusion here, and apparently an inextricable one. It is strange that Foster's entry of the matriculation date and age should be exactly the same for the two persons.

What makes the confusion greater is that in the Institution books at the Record Office, in the entry of Laud's nomination of Bath to the vicarage of Rochdale, March 2, 1635–6, Bath's name is entered as Booth. Bath is also asserted to have used the arms of James Booth, chief baron of the Exchequer, Ireland. (Chetham Society, *Vicars of Rochdale*, vol. i. p. 92, and authorities there quoted.)

He was instituted to the vicarage on the 17th of the same month by the Bishop of Chester, entering into a bond of £200 to relinquish his living if called upon to do so, there being doubt as to Laud's right to nominate. (Raines' *MSS.*, vol. xxii. p. 118, Chetham Society, *Vicars of Rochdale, ubi supra.*) The statement that Bath married a niece of Laud rests solely on the assertion of Calamy. (See Canon Raines' attempt to add conjecture to the statement, in *Vicars of Rochdale, ubi supra.*)

The Rochdale parish registers mention the Christian name (Martha) of his wife, and contain the entry of her burial, October, 1645. Her maiden surname, which Raines conjectures to have been Webb, is not discoverable. (See *Marr. Lic. Dean and Chap. of Westminster*, Harl. Society, p. 34, for the marriage of Robert Bath and Barbara Coleman, 1632, November 22.)

On the 30th December, 1645, he married for his second wife, Elizabeth, daughter of Randall Healey of Copstrod in Spotland, she having been born 1627, February 18. She was buried December 29, 1669. The same registers also contain many entries of the birth and burials of his children. (Fishwick's *Rochdale*, pp. 233, 501.)

Bath took the Protestation in 1641-2, as vicar of Rochdale. For the other details of his career see Raines, *ubi supra*. In Mitchell's *Minutes of the Westminster Assembly* (p. 407), he is identified with a Mr. Bath whom the Assembly, 1647, August 2, ordered to bring a testimonial, most probably with a view to his recommendation for a nomination to the Plundered Ministers' Committee. This identification is undoubtedly incorrect.

He signed the "Harmonious Consent" as "pastor" of Rochdale, and the "Agreement of the People" as "pastor of the church at Rochdale." His attendance at the Classis was most regular.

He was ejected in 1662, and subsequently retired to a small house at Deeplish Hill, Castleton, near Rochdale. (See Raines' *MSS.*, vol. i. p. 138, for a sketch of the house, and Whitaker's *Whalley*, p. 425.)

On the 30th April, 1672, he petitioned for a licence, and on the 8th of May following received a licence for a Presbyterian meeting at his house called Underwood, Rochdale. (*Calendar of State Papers Domestic*, 1672, pp. 411, 499.) This probably means his house at Deeplish Hill, Castleton, and the name may account for the apparently confused tradition that he first preached in a secluded spot called Underhill, and *subsequently* removed to Deeplish Hill.

Robert Bath de Depleshill was buried in Rochdale church, 1673-4, March 12. His will, dated 1673-4, February 10, was proved at Chester, 1675, April 16. It is given by Canon Raines in the *Vicars of Rochdale*, *ubi supra*, where see also notices of his children.

In Mr. Evans's *Record of the Provincial Assembly*, p. 161, the first licensed meeting place in Rochdale is assigned to Lower Gates, and Bath is named as the first minister. This requires correction as above.

Banks, Mr. [*James*]. See *Manchester Classis*, pp. 411-2.

Blackburn, Thomas, minister of Rivington. He was the son of William Blackbourne, gentleman, of Blackley Hurst, Lancashire. He

matriculated at Brasenose College, Oxford, 1639, November 22, aged 18, and graduated B.A. 7 February, 1642–3, and B.D. 12 September, 1661. (Foster, *Al. Ox.*, *Brasenose College Calendar*, p. 35.) In 1643 he appears to have held a fellowship at Brasenose. (Burrows' *Register of the Oxford Visitors*, p. 481.) He was evidently of royalist leanings, for he is noted on the 17th July, 1648, as one of the persons not appearing before the Oxford Visitors to give in his answer. (Burrows, *ibid.*, p. 168.)

The petition and articles of the Rivington people against him (*Bury Minutes*, *supra*, pp. 9–10) bear out this character of him. He was ordained episcopally in December, 1644, or September, 1645. (*Minutes*, *supra*, p. 18.) This would agree with the date assigned to that event in the table of ministers of Rivington church: "Blackburne ord[ained] 1644; ejec[ted] March, 1647; rest[ored] 1662." (Nightingale, *Lancashire Nonconformity*, vol. iii. p. 86.)

Blackburn probably went from Rivington to Newton, in the Hundred of West Derby, where he appears in 1650 as incumbent with £20 a year and a character of "a Godly preaching minister, and supplieth the cure diligently, did not keep the fast, and did come into the said place by the consent of the whole chapelrie." (Record Society, vol. i. p. 48.) According to the above-quoted tablet, Blackburn returned to Rivington in 1662, and died there, and at his death was succeeded by Samuel Newton, who had been ejected from Rivington in 1662 to make way for him. According to an unreliable statement in *Bolton Historical Gleanings*, vol. ii. p. 284, Newton withdrew from Rivington in 1662, but returned some time after, *and, his place remaining unoccupied*, was allowed to preach in the church without disturbance.

The words italicised are apparently an ignorant innuendo on the words of Calamy (*Account*, p. 409). The inventory of Thomas Blackburn of Blackhurst, co. Lancaster, was sworn at Chester, 1669. (Record Society, vol. xv. p. 30.)

Bradshaw, Peter, minister of Cockey. For one of this name, the fourth son of Roger Bradshagh of the Hagh, Lancashire, and Anne, daughter of Christopher Anderton of Lostock, see *Dugdale's Visitation*, Chetham Society, vol. lxxxiv. p. 52. This identification is, however, highly improbable, on account of the position and Catholic tradition of both the Bradshagh and Anderton families.

From about 1642-7 he was schoolmaster at Sowerby, in Halifax parish, Yorkshire. (See *Minutes*, *supra*, p. 45.) In April, 1647, he was ordained by the Classis on a call to Cockey, being then 28 years old. He was made Register of the Classis in September, 1648, and was assiduous in his attendance up to September, 1652. He signed both the Harmonious Consent and the Agreement of the People, and is noted in the Church Survey as an orthodox able minister well approved of. (Record Society, vol. i. p. 27.) Sometime between September, 1652, and 1653, he left Cockey, going possibly as a curate to Illingworth in Halifax parish. (See *Biographia Halifaxiensis*, p. 190.) He was succeeded at Cockey by Mr. Taylor, but in May, 1656, returned again to Cockey as minister there, and was again voted to be Register of the Classis.

In 1658 he was at Milnrow (Fishwick's *Rochdale*). All subsequent traces of him are lost.

The wills of two Peter Bradshaw's of Preesall, near Lancaster, or perhaps the two wills of the same person, were proved at Richmond, 1606 and 1607 (Record Society, vol. x. p. 42), and administration was granted for Peter Bradshaw of Irlam, 1686. (*Ibid.*, vol. xvi. p. 35.)

Bradshaw, *Thomas*, preacher of Littleborough. He was a son of William Bradshaw of Golborne, carpenter, educated at Winwick School under Mr. Pyckerin for seven years, and admitted sizar at Gonville and Caius College, 1639–40, February 7, being then aged 17. (Venn, *Gonville and Caius Register*, p. 204.) He graduated B.A. 1643, was sacellanus or chaplain in 1646, and M.A. 1649. He took the Protestation at Cambridge, 1641–2. (*Lancashire and Cheshire Antiquarian Society*, vol. vi. p. 81.)

He appears at Littleborough in September, 1649, as preaching without approbation, which was questioned by the Classis, but in the Church Survey of 1650 he is noted as supplying the cure there, "and is a man well qualified for anything we know." (Record Society, vol. i. p. 19.)

According to Fishwick (*Rochdale*, p. 198) he was buried at Rochdale, 6th March, 1659, and his widow on the 1st April, 1678.

A Thomas Bradshaw was presented to Lymm Rectory in 1662, February 5, by Peter Leigh, and was rector till 1669. (See *Ormerod*, vol. i. p. 594; *Lancashire and Cheshire Antiquarian Notes*, p. 92.)

See also Urwick's *Nonconformity in Cheshire*, pp. 453, 455, for a Thomas Bradshaw ejected from Grappenhall in 1662.

Bradshaw, James, of Wigan. See *Manchester Classis*, pp. 418–9.

Bridge, Mr., preacher at Edenfield. For his quarrel with the Classis for preaching at Edenfield without ordination, see *Minutes, supra*, from August, 1649, to December, 1650. In the *Manchester Classis*, p. 420, he is identified as Jeremiah Briggs *(q.v., ibid.)*. The Jeremiah Briggs of Ridge Vicarage, Herts, is identified by Foster *(Al. Ox.)* with one of that name who matriculated at Hart Hall, 1655, March 28.

Another suggested identification is with Thomas Bridge, as below, but in this latter case there is the difficulty that Bridge of Malpas, having been doubtless episcopally ordained, was the most unlikely of all persons to apply for Presbyterian ordination in the Manchester Classis, as Bridge of Edenfield had done.

A Thomas Bridge, M.A., in 1624, February 21, was appointed by William Brereton rector of the higher moiety of Malpas. *(Ormerod*, vol. ii. pp. 608, 610.) He was ejected during the wars (see *Walker*, part ii. p. 191), was living at Malpas in 1656 and 1657 (Mayor's *Entries to St. John's*, vol. i. pp. 125, 129), but was restored to Malpas in 1660, on the dispossession of P. Mainwaring, and continued rector till his death. He was buried at Malpas, October 7, 1682, aged 82. (See *Life of Philip Henry*, p. 260.)

Bridge was also vicar of St. John's, Chester, 1665–74, and rebuilt the parsonage, and gave £50 towards erecting the Grammar School, and £50 to the poor. *(Ormerod, ubi supra*, and vol. i. p. 315.)

For two sons of his, Hugh and Robert, see Mayor's *St. John's, ubi supra*.

Bridge's record is that of a consistent episcopalian, and this suggested identification is probably untenable.

Briscoe, Michael, preacher at Walmsley. According to Calamy he was born in 1619, and educated at Trinity College, Dublin. The list of Trinity College Graduates contains no reference to him. At some time in his career he had been chaplain to Cromwell's regiment of Foot in Scotland. *(Palatine Note Book*, vol. i. p. 96.)

He appears in the Classis records as preaching at Walmsley, in August, 1648, without approbation or ordination. The Classis proceeded to deal with him in a most high-handed way, pressing for a Justice's warrant against him, and finally, in June, 1649, inhibiting him "till he

appear and give satisfaction." (See *Minutes, supra*, September, 1648, to June, 1649.

In addition to difficulty with the Classis, Briscoe had a party in his own chapelry against him, and although the Plundered Ministers' Committee strongly recommended him, in their order of July 30, 1648 (see Record Society, vol. xxviii. p. 76), his opponents seem for a time to have outed him. (Record Society, vol. i. p. 32.)

The explanation that he was obnoxious as an Independent is hardly consistent with the tone of a letter which he signed in December, 1652, to the church at Altham, on its desiring to have Communion with Walmsley. Briscoe replied, as pastor of Walmsley church, that they could not recognise a church called together without desiring the assistance of neighbouring churches—a sentiment which would be impossible in the mouth of an Independent. (Jolly *Note Book*, pp. 124-5.) Adam Martindale, however, speaks of him as a thorough Independent. (Chet. Society, vol. iv. p. 236.) At any rate Briscoe's case was carried to the Parliament, and on the 2nd August, 1649, it ordered "that it be referred to the Committee for Plundered Ministers to consider of the business touching Mr. Briscoe, minister of Walmsley chapel in Lancashire, touching his suspension and maintenance, to examine the matter, and to hear and determine the same, and give orders therein if they shall see cause, and if upon their examination thereof they shall find any general grievance fit to be redressed, that the said Committee do present their opinion to this house for some remedy therein." (*Commons Journals*, vol. vi. p 273.)

What exact action was taken hereupon does not appear, but in 1650, June 5, the said Committee appointed him to preach the weekly lecture at Bolton, with a stipend of £50 per annum. (Record Society, vol. xxviii. p. 86.)

On the 14th February, 1650–1, he was similarly ordered to preach the weekly lecture at Blackburn, with a fee of £50 per annum. (*Ibid.*, p. 96.)

That these appointments were additional to his cure at Walmsley would appear from an order of March 26 following, in which he is still spoken of as minister of the chapel at Walmsley, whilst an order is made for his arrears there, and for a future stipend of £50 per annum to him there. (*Ibid.*, pp. 100, 124; and other references *passim* in vol. xxxiv.

Record Society.) He is still spoken of as lecturer at Blackburn and minister of Walmsley chapel in January, 1658–9, when his stipend of £50 per annum as lecturer at Blackburn was discharged, and £30 was added to his augmentation of £50 per annum as minister of Walmsley. (*Ibid.*, vol. xxxiv. pp. 269, 272.)

This certainly contradicts the story that he left Walmsley about 1654 for Toxteth Park. (See Nightingale, *Lancashire Nonconformity*, vol. iii. p. 48, where also the mistake is committed of assigning Briscoe to Turton in 1650 — a mis-reading of the *Commonwealth Church Survey.)* For an account of his disturbance at Walmsley, in 1654, see *Palatine Note Book, ubi supra.*

The date of Briscoe's removal to Liverpool is nowhere given. After the deprivation of Fogg for refusing the Instrument, it had been proposed (June 30, 1651) to fill up his place at Liverpool by the election of Peter Stanynough and Michael Briscoe. They were actually elected, but on the 10th September following Briscoe sent a letter of resignation refusing to come, being otherwise engaged to the place where he formerly lived [Walmsley]. (Picton, *Municipal Archives of Liverpool*, vol. i. pp. 205, 206.)

It would appear from this that he did not officiate at Liverpool in 1651. He was ejected from Walmsley in 1662, and did not go to settle at Liverpool till after that date, and how soon after is not stated. (Calamy, *Account*, pp. 403, 407.)

The accounts of Toxteth Park Church in Nightingale (*ubi supra*, vol. iii. pp. 48, 83), Evans (*Record of the Provincial Assembly*, p. 105), and V. D. Davis (*Account of Toxteth Park*, p. 28), are all wrong to the above extent. Crompton's licence for Toxteth Park in 1672 is given in *Calendar State Papers Domestic*, 1671–2, pp. 434, 501.

The request presented before May 1, 1672, was for a licence for his person and house in Toxteth Park, and for a meeting house there. It was granted on the 8th May for the meeting house.

Briscoe's license is entered, *ibid.*, p. 587. He is described of Toxteth Park in matter of residence, but the locality of the licence is not stated. It is marked "General" "Presbyterian."

In both the entry of this licence and the note of the receipt of it Briscoe's name is given as James. (*Ibid.*, p. 591.) There can be little doubt, however, that this is a clerical error.

Adam Martindale speaks of Briscoe having been a fellow prisoner with him. (*Diary*, p. 236.)

Briscoe died on the 4th of the 7th month (September), 1685. (Jolly *Note Book*, p. 72.)

The will of Michael Briscoe of Toxteth Park, gentleman, was proved at Chester, 1685. His wife was Mary, a daughter of Nicholas Rigbie of Harrock, by Phœbe, a daughter of William Fox of Toxteth. (Croston's *Baines' Lancashire*, vol. iv. p. 201.) He had a son William, who was born at Tarporley in Cheshire, and who entered St. John's College, Cambridge, in 1701 (Mayor's *Entries to St. John's*, vol. ii. p. 159), and a daughter, who married Samuel Angier.

Browne, Gerard, preacher at Blackrod. He was a son of William Browne of Wigan, Lancashire, and of plebeian origin. He was baptised at Wigan, 1612, 9th June. He matriculated at Brasenose College, Oxford, 15 February, 1632–3, aged 20, and graduated B.A. 28 November, 1635. (Foster, *Al. Ox.*)

On the 3rd September, 1637, he was collated to the vicarage of Mottram-in-Longdendale, by John Bridgeman, bishop of Chester. (*Earwaker*, vol. ii. p. 128; *Ormerod*, vol. iii. p. 855.)

Browne appears to have been a good Royalist, and very shortly after the outbreak of the war, trouble arose for him in his church. The opposition, led by Robert Worthington of Mottram, clerk, and William Broadhead, minister at Saddleworth, represented him as a scandalous minister, and about 1643 he was forced out of the pulpit. Subsequently, by reason of his refusal of the Covenant, an order was made against him by Harrison and Angier, and confirmed 1644, April 25, by the Council of War and the Committee for the County, on the strength of which an order was sent by Sir William Brereton to bring Browne in custody to Nantwich. Browne was supported by the Royalists in his parish, headed by one John Britland, who was subsequently made to suffer for it before the Parliamentary Committee for Compounding. (See the documents printed in *Earwaker, ubi supra.*) From 1644 to 1647 Browne was succeeded at Mottram by one Walker.

He appears himself to have gone to Aughton in Lancashire, and subsequently, in November, 1647, displayed a certificate of his having been minister there "for some years." (See *Minutes, supra*, under that date.)

From Aughton he moved to Blackrod in the confines of the Second Classis, about November, 1646, being noted as having been there about six months in April, 1647. (See *Minutes of the Westminster Assembly*, pp. 333 and 368, for references to the approbation of a Mr. Browne.) He brought a certificate from the Classis at Ormskirk, and on the strength of it Horrocks advised the Classis to try him on his good behaviour. The Classis preferred first to satisfy itself by a reference to the neighbouring Manchester Classis, and subsequently to four of its own body, asking them to signify what they knew of his late carriage. (See *Minutes*, *supra*, September, October, and November, 1647.)

He received an augmentation order of £40 a year from the Plundered Ministers' Committee on the 22nd February, 1647–8. (Record Society, vol. 28. p. 62.) He would seem, therefore, to have conciliated the Classis, and in the *Commonwealth Church Survey* he is described as officiating at Blackrod, and as a painful godly orthodox minister, and a man of pious life and conversation. (Record Society, vol. i. p. 34; Chetham Society, vol. xix. p. 5.)

From the *Minutes*, however, *supra*, under date February, 1651, it would appear that he was not fully settled there, as he was ordered to be sent to concerning closing with the people of Blackrod.

Sometime before July, 1652, he moved to Cockerham, as on the 21st of that month he is noted as minister of Cockerham church, being ordered an augmentation of £50 per annum. (Record Society, vol. xxviii. pp. 123, 132, 247.)

All further trace of him in the county is lost. He is not mentioned in Calamy as ejected or conforming. It is therefore probable that he left Lancashire before 1662. From 1662 onwards he appears as vicar of Burton, in Westmorland, and it is evident that he was there in or before 1657, and conformed there in 1662.

From the Burton Registers:—

1657. Elizabeth, the daughter of Mr. Gerard Browne, [born] December 6, baptized December 13.

1660. Bridget, the daughter of Mr. Gerard Browne, minister of Burton, [born] April 24, baptized April 28.

1662. Frances, the wife of Mr. Gerard Browne, vicar of Burton in Kendall, buried September 27.

There is no entry of Browne's death in the Burton Registers, but he was succeeded in the incumbency there in 1669 by Mr. Ormerod.

Brownsword, William. For a notice of him see *Manchester Minutes*, pp. 421–2. Add and correct as below.

He was possibly the William, son of John Brownsword of Manchester, plebeian, who matriculated at Brasenose College, 1 April, 1642, aged 16. (Foster, *Al. Ox.*) He was at Preston in 1654 (see Record Society, vol. xxviii. p. 139, vol. xxxiv. p. 54). He was succeeded as rector of Kendal by Michael Stanford in 1672 (Nicholson's *Westmorland and Cumberland*, vol. i. p. 77), and therefore cannot be the William Brownsword whose letter, of date 1696, June 10, is given in the Hist. *MSS.* Com. Report, quoted in the *Manchester Minutes, ubi supra.*

It does not appear whether he died at Kendal or not. The burial of his wife is recorded in the Kendal register: June 25, 1689, "Jane, wife of Mr. Wm. Brownsword, late vicar of Kendal."

He had a son John, who became rector of Aughton, in Lancashire, who married Elizabeth, daughter of William Bell of Huyton (*Manchester Court Leet Records*, vol. vi. p. 234), whose son William was curate of Steyning, &c. (See in Foster's *Alumni.*)

Works:—

Rome's Conviction, or a Discoverie of the unsoundness of the main grounds of Rome's Religion, in answer to a book called "The Right Religion," evinced by L. B. [With a recommendatory address by R. Hollinworth and E. Gee.] London [May 13], 1654. 8vo.

The Quaker-Jesuite, or Popery in Quakerisme . . . with a serious admonition to the Quakers to consider their ways, and return from whence they are fallen. London, 1660. 4to.

Bullock, John, is stigmatised by the Classis as a husbandman of Bolton (see *Minutes, supra*, from January, 1656–7, to May, 1657), having exercised the ministry for a season, and of late publicly preached and baptised in Rochdale parish. Some in the chapelry of Whitworth petitioned for him to be approved their minister (March, 1656–7). The Classis on examination disapproved him, and declared him unfit In a Parliamentary Inquisition of 1658, however, he appears as still minister at Whitworth chapel. (See Raines' *MSS.*, vol. ii. p. 118; Fishwick's

Rochdale, pp. 172, 428.) A Mr. Bullock was ejected from Hambleton, near Kirkham, in 1662. (See Calamy, *Account*, p. 418; Chetham Society, vol. xcii. p. 60.)

[For a John Bullock, sequestrated from Little Eaton, Derbyshire, see Cox, *Derbyshire Churches*, vol. iv. p. 127.]

Chadwick, or *Shadwick, Mr.*, minister of Rochdale. He appears at Rochdale in February, 1647–8, as an assistant, but uncertain as to whether he would close with Mr. Bath and the eldership there (see under December, 1648). He failed to appear to the satisfaction of the Classis with regard to his approbation and admission, and in January, 1648–9, was inhibited preaching at Rochdale "till he gives satisfaction concerning his closing with or refusal of that people." His inhibition was withdrawn in February, and in March following he informed the Classis that he intended on his return from the south to close with the congregation and eldership at Rochdale. No further reference is made to him.

Doubtless the proper form of his name is Chadwick, and it is possible that he was the son of John Chadwick, clerk, whose name appears several times in the Rochdale Register.

Theophilus Chadwick, fourth son of Rev. John Chadwick of Chadwick, was curate at Milnrow in January, 1623–4. He died unmarried, and was buried at Rochdale on 21 November, 1640. (Fishwick's *Rochdale*, p. 209.)

He had a son Theophilus, and another son Robert, the latter being baptised at Rochdale in 1629–30, February 14.

Another Robert Chadwick, son of John of Ellandroode, co. Lancs., plebeian, matriculated at Brasenose College, 1640, June 19, aged 16. (Foster, *Al. Ox.*)

It is difficult to determine the identity further. The Chadwick of these Minutes is certainly not John Chadwick of Standish, who signed the Protestation in 1641–2 as minister for Standish ("late Rector of Standish, deceased"), the marriage of whose daughter, Alice, with Ralph Wood of Saddleworth, in 1656, January 12, is recorded in the *Manchester Register*. (John Owen's *MSS.*)

For a John Chadwick, licensed as a schoolmaster in Heywood (Bury parish) in 1696, see *Local Gleanings*, vol. iii. p. 434.

Richard Chadwick, vicar of Bolsover, Derbyshire, buried 1682, April 29. (Cox's *Churches of Derbyshire*, vol. iv. p. 450.)

Chadwick, Joseph, of Cruse Morchard, Devon, licensed in 1672 as Presbyterian. (*Calendar State Papers Domestic*, 1671–2, pp. 267, 354.)

See also a Mr. Chadwick in the *Nottingham Minutes*, Appendix I., *supra*.

Core, Francis, preacher at Todmorden. He appears to have succeeded John Hill at Todmorden, as Hill was there from at least Nov., 1647, to June, 1649. (Record Society, vol. xxviii. pp. 60, 73.) In August of the latter year Core was preaching at Todmorden without the approbation of the Classis, and was ordered to be sent for. In the following February a Justice's warrant was ordered to issue out against him. In the *Parliamentary Church Survey* of 1650 he is noted as still minister there. (Record Society, vol. i. p. 19.) He was at Todmorden as late as December, 1650, when he was again summoned by the Classis. There is no further trace of him.

The Core who was ejected from Tong was certainly Richard Core. (See *Biographia Halifaxiensis*, p. 184, *Northowram Register*, and Calamy.)

Crompton, Mr. [*William.*] As Crompton's Christian name is not given in the Classis Minutes, it is difficult to identify him. In June, 1651, however, he brought to the Classis a presentation to the vicarage of Runcorn, by the Canons of Christ Church. The only Crompton discoverable at Christ Church during those years is William Crompton, who was appointed a student by the Visitors in 1649. (Burrows' *Oxford Visitors' Register*, p. 492.) He is, therefore, exceedingly likely to be the Crompton in question. If so, he was the eldest son of William Crompton, who was originally of the county of Lancashire, and subsequently preacher at Little Kimble, lecturer at Barnstaple, and clerk and parson of Launceston, Cornwall.

The son was born at Little Kimble, co. Bucks, 13 August, 1633, and entered Merchant Taylors' School 1647. (Robinson, *Register of Merchant Taylors'*, p. 180.) He graduated B.A. 23 February, 1649-50, and M.A. 18 November, 1652.

It will be noticed that these dates present some difficulty. He is hardly likely to have graduated two years after entering Merchant Taylors' School, and to have been presented to Runcorn at the age of 18.

Either the dates in Foster and Robinson are wrong or the whole identity is questionable. In the latter case any of the appended names *infra* may be considered.

He was ordained by the Classis at Bolton, 17 July, 1651, to the vicarage of Runcorn. (*Minutes, supra*, May to July, 1651.) Ormerod (vol. i. p. 679) makes no mention of him there, and this incumbency is ignored by all the authorities. He must have left Runcorn before May, 1656, when he occurs at Columpton in Devonshire, as attending the Exeter Assembly from the seventh division of the county. (R. N. Worth, *The Exeter Assembly*, in *Transactions of the Devonshire Association*, 1877.)

He was ejected from Columpton in 1662. On the 11th April, 1672, a general licence was issued to William Crompton of Exeter, Presbyterian. (*Calendar State Papers Domestic*, 1671–2, p. 308.) He died in 1696.

See a list of his works in Wood, *Ath. Ox.*, vol. iv. p. 626; Calamy, *Account*, p. 247; *Continuation*, p. 331; and the *Dict. Nat. Biog.*

Works:—

An useful tractate to further Christians of these dangerous . . . times in the practice of the most needful duty of Prayer . . . briefly applied from this text, viz., James, v. 16 . . . being the substance of several Sermons. London, 1659. 8vo.

A remedy against superstition: or a Pastor's farewell to a beloved flock, in some preservatives against creature worship. [London], 1667. 8vo.

A Brief Survey of the Old Religion. 1672. 8vo.

The Foundation of God for the Salvation of the Elect. 1682. 8vo.

Sovereign Omnipotency the Saints' Security. 1682. 8vo.

There is a life of his father, William Crompton, in the Quick *MSS.* at Dr. Williams's Library, *Icones Sacræ Anglicanæ*, vol. i. part i., and in the *Dict. Nat. Biog.*

N.B.—Owing to a slip Runcorn is printed Rawstorne on pp. 125 and 126 in connection with Crompton's ordination.

Crompton, John, ejected from Arnold in Nottingham; born at Breightmet, in Bolton parish; educated at Emmanuel College, Cambridge; died January 9, 1668–9. (See Calamy, *Account*, pp. 531–7.)

Crompton, John, of Christ's College, Cambridge; silenced in Lancashire in 1662, succeeded Mr. Leaver at Cockey Church, and died August 14, 1703. (See Calamy, *Account*, p. 418; Tong's *Life of Matthew*

Henry, p. 279; Hunter's *Oliver Heywood*, p. 113; *Preston Guardian* for 14th July, 1877; Duckinfield Register; Booker's *Prestwich*, p. 234.)

Crompton, Thomas, of Astley. See *Manchester Minutes*, p. 425.

Crompton, Thomas, of Toxteth. See *Manchester Minutes*, p. 425.

Crompton, William, son of William Crompton, yeoman, of Over Hulton, near Bolton. Born there; school at Blackrod; admitted sizar at St. John's College, Cambridge, 13 November, 1640, aged 17. Fellow of St. John's, and B.D. By his will, dated September 1, 1658, he left, *inter alia*, £4 to the poor people of Hylton in Lancashire. (Mayor's *Admissions to St. John's*, p. 57; Baker *MSS.*, vol. xxvi. p. 219.)

Felgate, Samuel, preacher at Bradshaw. The Classis at first, September, 1648, attempted to push him on to the Middleton congregation in place of Symonds. In their petition against him the inhabitants hint that he was an Irishman (which Walker, *Sufferings*, vol. ii. p. 366, enlarges into *ignorant* Irishman) and a cavalier, and was the nominee of Ralph Ashton to the position (see pp. 80–1, *Minutes*, *supra*), October, 1648.

His election to Middleton was still in doubt in April, 1649, but in the end the dispute between the rector and the congregation would seem to have terminated in the victory of the latter, for in August, 1649, Felgate was applying for ordination with a view to preaching at Bradshaw chapel. His ordination was fixed for January, 1649–50, but he had the misfortune to merit the censure of the Classis for the performance of a clandestine marriage.

In the Parliamentary Survey he is noted as of a civil carriage, and officiating at Bradshaw by the election of the congregation, but as subsisting only by their voluntary support. In consequence of the want of competent maintenance, and of Mr. John Bradshaw's hostility, he desired his removal, but having offended the Classis, it would not consent to approve him to any other place, desiring first his real reformation.

No further reference to him occurs in the confines of the Classis. He occurs later among the rectors of Mitton in Craven, presented by Richard Sherburn, 3rd September, 1662. He died at Mitton, July, 1696. (Whitaker's *Craven*, p. 22.)

He was the author of "*The Novelty of the Modern Romish Religion, set forth in an Answer to Three Queries Propounded by N. G., Priest.*

With a Reioynder to his reply, and a reply to an answer made to three Queries propounded unto him. Together with Animadversions upon some Reflexions made by an unknown Author, and an Answer to his Appendix concerning several points of Religion controverted between Protestants and Papists, wherein it is proved that the opinion of Gregory the Great did agree in those points with the Doctrine of the Reformed Church. Written by S. F., M.A., and vicar of Mitton in Craven. 'Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'—Jer., c. 6, v. 16. London. Printed for Tho. Simmons, at the Feathers, in Ludgate Street. 1682. 8vo." (Chetham Society, vol. xlviii. p. 245; vol. xix. p. 18.)

For his son William, see Mayor's *Entries to St. John's*, vol. ii. p. 81.

Fogg, Mr., preacher at Middleton, cannot be Richard Fogg, born about 1596, M.A. Cambridge. Incorporated Oxford, 9 July, 1616. Possibly rector of Moresby, Cumberland, 1618, and of Grasmere, Westmorland, 1627. Presented but not admitted to Eccleston, 1627, October 26; presented to Hoole, 1641, by Andrew Stones, and to Bangor, Flint, 1646, July 1, by the Plundered Ministers' Committee; ejected from the latter place in 1661; died at Acton, near Nantwich, 1676, April 21. (See *Life of Philip Henry*, p. 257; Foster, *Al. Ox.*; *Letters and Diaries of Philip Henry, passim; Commons Journals*, vol. v. p. 48; Walker, *Sufferings*, vol. ii. p. 212; Calamy, *Account*, p. 708; *Continuation*, pp. 836, 837; Croston's *Baines' Lancashire*, vol. iv. p. 138.)

It is possible that he was John Fogg of Liverpool, as Fogg was ordered away from Liverpool in October, 1650, for refusing the engagement, and did not return till January, 1652–3. (See Picton's *Municipal Archives*, vol. i. pp. 203–7.) It is quite possible that in this interval he preached at Middleton in May, 1651.

For this man see *Manchester Minutes*, p. 427; Calamy, *Account*, p. 408; *Continuation*, p. 566; Foster, *Al. Ox.* He was the son of Lawrence Fogg of Bolton, Lancashire, plebeian, and matriculated at Brasenose College, Oxford, 1638, May 4, aged 16. He graduated B.A. 10 March, 1641–2, M.A. 18 March, 1647; ejected from Liverpool 1662, died 1670. In *Ormerod*, vol. ii. p. 146, he is inserted, but surely very doubtfully, among the vicars of Whitegate in 1639.

There is a remoter possibility that he was one of the two sons of the above-named Robert Fogg. Both these sons, Orlando and Lawrence, entered St. John's, Cambridge, August 2, 1645 (Mayor's *Entries to St. John's*, vol. i. p. 72), the former being aged 19, and the latter 16.

Orlando would appear to have received Presbyterian ordination, but at the Restoration he disowned it, and was re-ordained. (*Diaries and Letters of Philip Henry*, p. 78.) See Calamy, *Continuation*, p. 836, for an anecdote of him. He became rector of Hawarden in 1662, on the ejection of his brother Lawrence, and died at Shrewsbury on or before November 10, 1666. There is an inscription to him in the chancel of St. Mary's Church, Shrewsbury (for which see Owen and Blakeway's *Salop*, vol. ii. p. 405).

(His widow subsequently became Mrs. Ward of Coton. See Philip Henry's *Diaries*, p 237).

The younger brother, Lawrence, has earned a place in the *Dictionary of National Biography*. He was made rector of Hawarden, but left it in 1662. See his letter to Calamy (*Account*, pp. 708–9), showing that he was not ejected but left it on a scruple, which being solved in 1665, opened the way to conformity. The curacy which he speaks of in his letter in Calamy, *supra*, was probably that of Prestwich. (See Booker's *Prestwich*.)

Vicar of Plemondstall, 1673; vicar of St. Oswald's, Chester, 1672, June 21—1699, November 28; prebendary of Chester first stall, 1673, October 7, to 1691, November 14; dean of Chester, 14 November, 1691, to his death, 1717–8, February 27. (See *Ormerod*, vol. i. pp. 267, 295; vol. ii. p. 810.) For his son Arthur, see *ibid.*, vol. i. p. 269.

According to Ormerod all these Foggs would be related, the original family being of Kent and a branch of it having been settled at Darcy Lever in Lancashire for some generations. This is, however, rather indefinite.

Furness, Toby, minister at Bury. See *Manchester Minutes*, vol. iii. p. 427.

Gilbody, Robert, preacher at Holcomb. He occurs in 1636 and 1641 as curate at Heptonstall, in Halifax parish. (*Biographia Halifaxiensis*, p. 184.) He appears as minister at Holcomb from the commencement

of the Classis meetings, and regularly attended it up to September, 1648, when charges were brought against him by his elders for frequenting ale houses, &c. (See *Minutes, supra*, from September, 1648.) He signed the Harmonious Consent, but on account of renewed miscarriages was ordered by the Classis to be suspended from Holcomb, August, 1649.

In the Church Survey of 1650 he is described as minister at Haslingden, but as "att present suspended by the [Assembly] of Divines." (Record Society, vol. i. p. 167.) It is questionable whether the word "Assembly" here inserted ought not to read "Classis."

In March, 1650–1, he is spoken of as minister of Haslingden, without mention of this suspension. (Record Society, vol. xxviii. p. 97.)

All subsequent traces of him seem lost. In 1672, Benjamin, son of R. Gilbody of Lymm, Cheshire, was entered at Gloucester Hall, Oxford, being then aged 22. This would mean that his father, R. Gilbody, was resident at Lymm in 1650–1. (Foster, *Al. Ox.*)

The "infra" will of Robert Gilbodie of Manchester, husbandman, 1669, is preserved at Chester. (Record Society, vol. xv.)

Goodwin, Richard, minister at Bolton. He was of Sussex origin, and was entered at Emmanuel College, Cambridge, as a sizar, 23 June, 1632, graduating B.A. 1635–6, and M.A. 1639. He was brought from London to Lancashire by Richard Heywood, father of Oliver Heywood. "My father was the only man that brought him from London into Lancashire, and procured him a settlement at Cockey, after good old Mr. Rathband's silencing." (Heywood's *Diaries*, vol. i. p. 29.)

He was ordained at Great Lever by Bishop Bridgman, and some time before 1641 (possibly from 1639) was preacher at Cockey Moor.

In 1643–4 he appears as an attestor of the will of vicar William Gregg, of Bolton, and may have been his curate. After Rupert's sack of Bolton he fled to Hull, and thence to London. He appears for a short time to have ministered at Hargreaves, in Northamptonshire, but to have left soon dissatisfied. He returned to Lancashire, and in May, 1647, was approved by the Classis as a minister assistant to vicar Harper. His attendance at the Classis was not very exemplary.

He signed the Harmonious Consent, and is mentioned in the Church Survey of 1650, together with Harper, as incumbent of the Bolton church by the consent and election of all or most of the parishioners. (Record Society, vol. i. p. 30.)

On the 13th March, 1657, he was formally presented to the vicarage of Bolton by the Commissioners for Approbation of Public Preachers. (Record Society, vol. xxxiv. pp. 173-4, 208.)

After the Restoration he was attacked before the Act of Uniformity. See in the Raines' *MSS.* vol. xxii. p. 38, "the plain and full answer of Richard Goodwyn, minister of the Gospell at Bolton-le-Moors in Lancashire, to the articles of Francis Anderton, Esq., exhibited in the Consistory Court at Chester, February 27, 1661." (Reprinted in Scholes's *Bolton*, p. 271.) In this answer he states that he had been minister over twenty-two years, of which over fourteen in Bolton.

He was ejected in 1662. According to Calamy (vol. ii. p. 402) he retired to Manchester, and studied chemistry. He is commonly said to have been licensed in 1672, but his license does not appear in the *Domestic Entry Book* at the Record Office. (See a reference to "brother Goodwin's pulpit" in Oliver Heywood's *Diaries*, vol. i. p. 291.) The Bolton meeting house on the south side of Deansgate, at the corner of Meal House Lane, is also commonly traced to him as its founder. (Nightingale, *Lancashire Nonconformity*, vol. iii. pp. 2 5; Scholes, *ubi supra*; Franklin Baker, *Rise and Progress of Nonconformity in Bolton*, p. 14; Evans, *Record of the Provincial Assembly*, p. 21.)

Goodwin appears to have lived at Harwood (see Scholes, p. 275). He died December 12, 1685, aged 72, and was buried in Bolton church on the following Christmas Day.

Whilst at Cockey Moor he married, on the 3rd August, 1641, Sarah, the daughter of James Crompton of Crompton Fold, Breightmet. His wife died on the 20th February, 1650 (? 1650-1), and was buried in Bolton church. By this marriage he became brother-in law to Oliver Heywood, who speaks of him in his *Diaries* as brother Goodwin (vol. ii. p. 103), but who evidently bore him no goodwill because of Goodwin's sharp proceedings in the early years of the Classis against Oliver's father, over the matter of the administration of the sacrament. (See Oliver Heywood's *Diaries*, vol. i. p. 29.)

His will, dated August 27, 1684, was proved at Chester, 1686. An account of his annuity of £5 per annum to the poor is given in *Notitia Cestriensis*, vol. ii. pt. i. p. 14.

The error in Croston's *Baines' Lancashire*, vol. iii. p. 176, in identifying Goodwin with Richard Caningwood (Collingwood) of Bolton-le Sands,

is exposed by Scholes, *ubi supra.* See also Calamy, *ubi supra*, for a *MS.* treatise of his on "the unlawfulness of eating blood."

Guest, Arthur, of Bolton. See *Minutes*, pp. 10 and 14. He was apparently of the family of Guest of Astley, in the parish of Leigh, but it seems quite impossible to identify him.

For two Geast's, not furnished with a Christian name, see Walker, *Sufferings*, vol. ii. p. 256.

Hall, Mr. Probably the James Hall who appears in the Manchester Classis. See the notice of him there, vol. iii. p. 430.

When he applied for ordination to the Second Classis he was without any particular call to a church, and the Classis determined to refer to the Manchester Classis as to the question of ordaining any one without a place to go to *(sine titulo).* In the end he would seem to have been desired by Mr. Crompton as his assistant at Runcorn, and was ordered to be ordained at Bolton, 17 July, 1651. (See *Minutes, supra*, under date 1651, May to July.)

A certain James Hall, of Gloucester county, plebeian, matriculated at Gloucester Hall, Oxford, 1618, May 8, aged 20. (Foster, *Al. Ox.*)

Harpur, John, vicar of Bolton. According to Scholes *(Bolton*, p. 265), he was one of the sons of the Francis Harpur who was buried at Radcliffe, 1660, November 1. If so, the father outlived his son. His father is much more likely to have been the John Harper of Halliwell, in the parish of Deane, whose will was proved at Chester in 1659.

His first ministerial appearance was as lecturer in Bolton church from at least 1635 onwards, under vicar William Gregg. He appears to have resided pretty permanently, at any rate up to 1649, at Halliwell, a township in the parish of Deane, but mostly in the borough of Bolton, a fact which accounts for the diversity of description of him (as of Halliwell, Deane, and Bolton). (See Scholes, *Bolton*, p. 318.) He took the Protestation of 1641–2 as lecturer of Bolton. He succeeded vicar Gregg as vicar of Bolton, but there does not seem to be any record as to when or by what appointment. It was doubtless in February or March, 1643-4, the calculated date of Gregg's death. (Scholes, p. 264.)

He was one of the ministers for the distribution of relief in Lancashire, September 11, 1644 *(Commons' Journals*, vol. iii. p. 625), and was

named in the Parliamentary Ordinance for Ordination in Lancashire. (*Ibid.*, vol. iii. p. 704.)

He was nominated as ministerial representative in the Second Classis in the Parliamentary Ordinance of 1646 (*Lords Journals*, vol. viii. p. 507, October 2, 1646), and signed both the Harmonious Consent and the Agreement of the People.

His attendance at the Classis meetings was exemplary, but he was very recalcitrant to it in the matter of the quarrel with Richard Heywood over the administration of the sacrament. (See *Minutes*, *supra*, p. 71.)

In the *Parliamentary Survey* of 1650 he is mentioned as incumbent along with Richard Goodwin, with the election and consent of most of the parishioners.

In 1651 he was brought into question on suspicion of correspondency in Christopher Love's conspiracy. (See *State Papers Domestic*, 1651, June 11, September 2.)

Harpur died 24 February, 1657 (1657–8), and was buried in Deane churchyard, February 26, on the south-east side of the chancel buttress.

Scholes, *ubi supra* (p. 269), prints the substance of an inventory of his goods taken the following March 11th.

John Harpur = . . .

Francis = *Dorothy, d. of Isaac Allen of Prestwich.*	Jane, b. at Hallwell 6 July, 1635.	John, b. at Hallwell 8 Jan., 1636-7.	Thomas, born at Halliwell Mar. 17, 1637-8.	Robert, b. at Hallwell 5 Sep., 1641; vicar of Bolton, and lecturer there 1662-1671; died Feb. 7, 1676 7. (O. Heywood, *Diaries*, vol. i. p. 25.)	William, born at Hallwell 16 Jan., 1648-9.

Francis, head master of King's School, Chester.	*John, minister of Gorton,* 1703-1717.	*Isaac, incumbent of Oldham,* 1667-1695.

John = *a dau. of Ashton, rector of Middleton*, 1674.

The above pedigree is drawn from the materials in Scholes's *Bolton*, pp. 318–20. The italicised portion of it is manifestly incorrect. The Isaac Harper, incumbent of Oldham, was a son of Francis Harper, mercer, of Stockport. (*Baines*, vol. ii. p. 375; Mayor's *Entries to St. John's*, vol. i. p. 145.) For John Harper, son of this Isaac, see Foster's *Alumni*.

For further references to Harpur of Bolton, see *Local Gleanings*, vol. iii. p. 346; Oliver Heywood's *Works*, vol. i. p. 581; *Oldham Local Notes*, vol. ii. p. 145.

The John Harpur who was vicar of Cubbington in Warwick, in 1627, signed the Warwickshire Testimony, in 1648, as minister of Cubbington. He cannot, therefore, be the Harpur of Bolton, nor can he be the John Harpur of Queen's College, who matriculated there in 1583, aged 21 (as asserted in Foster's *Al. Ox.*).

A third John Harpur, M.A., during these years was instituted to the vicarage of Sandridge, 1643, July 11 (Urwick, *Nonconformity in Herts*, p. 332), and is possibly the same individual as the rector of Morley in Derbyshire, 1647, and again 1662, and curate of Aldermanbury. (Cox, *Derbyshire*, vol. iv. pp. 322–3; Hennessy's *Novum Rep.*, p. 299; Foster, *Al. Ox.*) For Elizabeth, a daughter of this man, see Cox, *ibid.*, vol. iii. p. 331.

A possible fourth John Harpur of the Commonwealth period signed the "Concurrent Testimony of the Wiltshire Ministers" as minister of Haigh Worth. See also in Foster's *Al. Ox.*, John Harpur, rector of Withersdale, 1628.

Heywood, Oliver. See *Minutes*, under date 1652, June and later, for his ordination. The Classis records afford little if any additional information as to Oliver himself, whose biographies abound, or as to his father's quarrel.

Hill, Mr., minister of Todmorden. He occurs as John Hill, minister of Todmorden, as early at least as 1647, November 26, when the Plundered Ministers' Committee ordered him an augmentation of £40 per annum. (Record Society, vol. xxviii. pp. 60, 73.) In June of the following year he desired ordination of the Classis, and was approved, but in October he desired his dismission because of the incompetency and uncertainty of the maintenance. He was, however, still at Todmorden as late as 1649, June 21. (Record Society, *ubi supra.*) But in the Church Survey of 1650 he had been succeeded by Francis Cox.

He may be the following: John Hill, son of Rev. Edward, of Huddersfield, Yorks. Matriculated at Brasenose College, Oxford, 1635, October 16, aged 16. (Foster, *Al. Ox.*)

Hill, Robert, of Edenfield. See the evidence against him for ill conduct on pp. 40–1 of the *Minutes, supra*. On the 27th October, 1647, the Classis being convinced of his character, inhibited him *in toto* from exercising the ministerial function in the Classis.

He is doubtless the Robert Hill, clerk, curate of Milnrow, who was suspended 18 September, 1627, for not appearing on a citation (Fishwick's *Rochdale*), and who is referred to in the following extract from the *Rochdale Parish Register* (vol. ii. p. 71): "Christenings. 1628, November 2. James, filius Roberti Hill, clerici, et Jane Tailer, illegitimate." No further reference to him appears.

Holland, James, minister at Ringley. See *Manchester Classis*, vol. iii. pp. 433-4.

Hilton, William. Preaching at Blackrod and Horridge. See *Minutes, supra*, February, 1651-2. See also *Manchester Classis*, pp. 431–2.

He is possibly, but not very probably, the following. Hilton, William, son of Edward Hilton, gentleman, of Longwood, Norfolk, born at Burlingham, at school at Westfield under Mr. Chapman for three years, admitted pensioner 1637, September 26, aged 18. (Venn's *Entries to Gonville and Caius*, p. 198.) He is more likely to be the William Hilton of Lancashire, who was admitted a scholar at Emmanuel College, Cambridge, 1629, July 2, graduating B.A. 1632. (*Palatine Note Book*, vol. iv. p. 79.)

Holt, Richard. Preaching at Bradshaw chapel. In February, 1648-9, he signified his desire to the Classis to be minister at Bradshaw. He preached before the Classis in the following month, but did not give satisfaction, and in April was disallowed everywhere in the Classis. The inhibition appears to have been effectual, for in 1650 Felgate was minister at Bradshaw, and no further traces of Holt occur.

He may possibly be the Richard Holt, son of John, of Castleton, near Rochdale, Lancashire, who matriculated at Brasenose College, Oxford, 9 December, 1631, aged 17, and who graduated B.A. 11 November, 1634, B.Med. 18 June, 1636.

For the Holts of Castleton see Fishwick's *Rochdale*, p. 330. The will of Richard Holt of Trough, in Spotland, was proved at Chester in 1661. (Record Society, vol. xv.)

Horrocks, Alexander, minister of Dean. He was possibly the son of Christopher Horrox of Turton, whose will was proved at Chester in 1629. Mr. Bailey (*Palatine Note Book*, vol. iii. p. 23), conjectures that he was a son of Alexander Horrocks, vicar of Kildwick, who died 1593. Horrocks's first appearance is as preaching at Bolton in 1615, at the marriage of Richard, father of Oliver Heywood. He appears as curate of Dean as early as 1619. For Bishop Bridgeman's dealings with him as a Puritan see *Palatine Note Book, ubi supra.*

He signed the Protestation of 1641 amongst the clerks or ministers for both Dean and Bolton. It is not certain that this means that he was in office in both places (*e.g.*, John Tildsley did the same), but presumably rather that he signed at Dean as the curate and at Bolton as a resident in Turton.

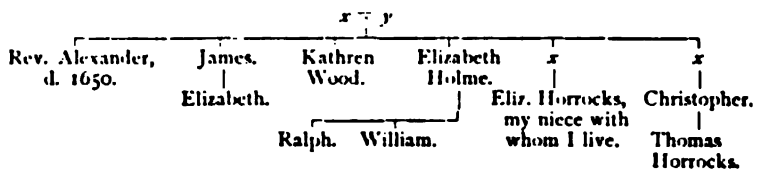
The statement that Horrocks succeeded to the vicarage of Dean lacks documentary evidence, and seems incorrect. The vicarage of Dean was settled upon John Tildsley by order of the Plundered Ministers of 1645, November 21 (Record Society, vol. xxvii. p. 11), and the probability is that Horrocks continued under Tildsley as curate, as he had previously done under vicar Hardy. Horrocks himself was appointed minister of the chapel of Westhoughton some time before June, 1648. (*Ibid.*, p. 64.) In order to explain this Mr. Bailey is obliged to assume that he yielded the vicarage of Dean to Tildsley in the early part of 1648, whereas Tildsley had been vicar for over two years.

It is quite possible that Horrocks's position in the parish from his first ministerial connection with it had been that of curate at Westhoughton, a position which would easily justify the title of minister in the parish of Dean, &c., which he gives himself, *e.g.*, in his signature to the Harmonious Consent and the Agreement of the People, or which was given to him by the various Parliamentary Ordinances which Mr. Bailey enumerates. (*Ubi supra.*)

Horrocks did not attend the Classis after June, 1649, and died shortly after July 10, 1650, at Turton. He was buried in Bolton on the 27th July, 1650 ("Mr. Alexander Horrocks of Turton"—Bolton Register). His will, dated 1650, July 10, was proved December 27 of the same year. It has been printed *in extenso* by Mr. Bailey (*ubi supra*), and in the *Bolton Chronicle*, March 4, 1882.

The inventory of his goods shows him to have been very poor. In

his will he describes himself as aged, and desires to be buried in Bolton church, in his "ancestors bureall."



Ingham, William. It is not easy to disentangle this duplicate personality. There was a William Ingham, junior, who was minister of Shireshead chapel in the parish of Cockerham, in at least May and December, 1652. (See Record Society, vol. xxviii. pp. 118, 247.)

There was another William Ingham, presumably senior, who was minister of the gospel at Goosnargh from at least 1648, to September, 1654. (*Ibid.*, pp. 138, 141, 238, 244, 245.) He signed the Harmonious Consent as minister at Goosnargh.

One of these two, let us say the elder, signed the Protestation of 1640-1 amongst the clergymen of Bury; and one of the two, again let us presume the elder, was curate of Church, in the parish of Whalley, in 1646, and as such was nominated a ministerial representative in the third (Whalley) Lancashire Classis in the Parliamentary Ordinance (*Manchester Classis*, p. 7), 1646. But which of these two was the William Ingham, vicar of Ribchester, who ousted (? or succeeded) Christopher Hindley, and on whom Walker has set his damning seal?

Again let us presume the elder. But in that, or any other case, what becomes of Walker's story as to Ingham's treatment of Hindley? By order of the Trustees for Maintenance of Ministers, of date 1656, August 29, William Ingham was ordered to be settled vicar or minister of Ribchester.

It is possible that this was simply a case of re instituting him, or of confirming a title already exercised. There are many instances of such about the years 1654–8, including presentations, formally recorded, and even by Cromwell, of people to places where they had been settled for years.

But in this particular case the terms of the order "It is ordered that Mr. William Ingham, minister of the word, be settled minister of the

said church, provided he first procure the approbation of the Commissioners for Approbation of Public Preachers," would rather preclude such an idea.

Further, if the Ingham thus nominated was the elder of the two, his stay at Goosnargh can be established up to at least September, 1654.

It is certainly out of the question to date Ingham's vicarage at Ribchester from 1647, as is generally done. Under the *regime* of the Plundered Ministers' Committee, Hindley was not only maintained in the vicarage of Ribchester until at least 4th May, 1649, but was ordered by them an increase of maintenance of £40 per annum. (Record Society, vol. xxviii. p. 71.)

This is the very date of the order which Walker boldly surmises gave the vicarage to Ingham! (*Sufferings*, vol. ii. p. 268.)

It was not until the following June that Hindley's augmentation was called in question (Record Society, *ibid.*, p. 72), and then there is no mention of Ingham.

Mr. Smith, in his excellent *History of Ribchester*, prints the original notes from which Walker compiled his highly-coloured account of Hindley's ejection, but it is impossible to get down to the solid foundations of fact or date in it. (Smith's *Ribchester*, pp. 144–50.)

Ingham conformed at the Restoration, and was instituted to Stydd chapel (an extra-parochial chapelry of Ribchester) by the bishop of Chester on the 23rd August, 1661. (*Lancashire and Cheshire Antiquarian Notes.*) If this was not William the younger, it must have been additional to William the elder's rectory of Ribchester.

William Ingham, vicar of Ribchester, was buried in the chancel of his church, October 25, 1681.

He married two wives. His first, Mary, was buried on the 9th July, 1668. He married, secondly, 22nd September, 1668, Grace Hesmondhalgh. Besides his son William, who had issue, he had a daughter Anne, married to . . . Boyes, and a daughter Mary, married on the 23 February, 1663–4, to John Calvert, and a daughter-in-law (? stepdaughter) Mary Ramsbottom, married to John, elder brother of Oliver Heywood, for whom see Oliver Heywood's *Diaries*, vol. i. p. 106.

His will was proved at Richmond, 1681. Extracts from it are printed by Mr. Smith, *ubi supra.*

There is no evidence forthcoming as to the origin of these Inghams.

Mr. Smith attributes them to the Inghams of Fulledge. There are several of the name in the *Manchester Court Leet Records*. See also *Palatine Note Book*, vol. i. p. 213.

Huxley, Mr., first presented himself to the Classis for ordination in December, 1647; ordained January, 1649-50, to Midhope, co. York. There are no further traces of him. Midhope is a chapelry in Ecclesfield parish. Eastwood's *History of Midhope* gives no details. He was possibly a son of the Rev. Anthony Huxley, who was vicar of Abbots Bromley in Stafford, and of Longford in Derbyshire. For this man see Foster (*Al. Ox.*), and for his wife Margaret, fourth daughter of John Chadwick of Spotland, see Fishwick's *Rochdale*, p. 484.

Isherwood, John, preacher at Horridge, was an elder son of Francis Isherwood of Turton, Lancs., and educated at Rivington School. He was admitted at Christ's College, Cambridge, in 1646, June 2, and graduated B.A. in 1649.

Isherwood first appears as minister at Westhoughton in June, 1651, where he evidently succeeded Alexander Horrocks. (Record Society, vol. xxviii. p. 104.)

In the Classis *Minutes*, *supra*, he appears in December, 1656, as having made a year's agreement with the people at Horridge. In the following January he was still uncertain as to his stay there.

No further trace of his locality is found until he occurs amongst the incumbents of Flixton. When he was appointed is not certain. He first signs the register in January, 1664 (Flixton Register), and he still signs it in 1708. (Flixton Register, and *Palatine Note Book*, vol. iii. p. 29.) His next successor at Flixton was John Jones, 1708.

The infra will of John Isherwood of Breightmet was proved at Chester, 1709. The name appears indifferently as Isherwood and Usherwood.

Isherwood, Thomas. He was the son of Francis Isherwood of Turton, Lancs., and was the younger brother of the preceding; educated at Rivington School. Oliver Heywood, *ubi infra*, speaks of him as his old schoolfellow. He was born in 1630, August 24, and admitted at Christ's College, Cambridge, 11 June, 1647, aged 16, and when he applied to the Bury Classis for ordination he brought a testimonial from the Master and Fellows of Christ's College, Cambridge, and from Mr.

Clayton of Blackburn. He came with a call to Blackrod, and was ordained there April 12, 1654. He continued there until at least December, 1656 (see *Minutes, supra*), when his stay became uncertain because of the unsatisfactory maintenance. He would appear to have conformed at the Restoration, but the earliest trustworthy note of him occurs in 1671, July 25, when he was instituted to the vicarage of Eccles, on the presentation of the King. (Croston's *Baines*, vol. iii. p. 259.) He died February 17, 1678.

Oliver Heywood in his *Diaries* (vol. iii. p. 331) speaks of him having been drowned in a ditch when returning from drinking with some gentlemen. Administration (with inventory) at Chester, 1678. (Record Society, vol. xv.)

For his son John, rector of Wilmslow 1699–1705, see Foster, *Al. Ox.; Ormerod*, vol. iii. p. 594; Earwaker, *East Cheshire*, vol. i. pp. 93–4.

Jackson, Mr., presented himself for ordination to Horridge chapel in January, 1648–9, being then a young man. He was subsequently, in April, 1649, disallowed by the Classis as unsatisfactory, but whether by reason of conduct or of ignorance is not clear.

In the absence of this man's Christian name it is almost impossible to determine his identity, as there were so many Jacksons connected with the religious life of Lancashire in these years.

He may be the Rev. George Jackson, B.A., of Emmanuel College, Cambridge, master of Rochdale Grammar School, 1676, October 26, to 1696, minister of Oakworth chapel, and buried at Rochdale 19 January, 1698 (see Fishwick's *Rochdale*, p. 273), or the curious can choose among the following.

Jackson, James, of Chorlton (for whom see *Manchester Minutes*, part iii. p. 434).

Jackson, Francis, vicar of Marton, Lancs., occurs there in 1655 and 1659. (Record Society, vol. xxxiv. pp. 85, 288.) According to Croston's *Baines* (vol. v. p. 516) he is the same who was presented to the vicarage of Marton by the Dean and Chapter of Worcester, 1660–1, March 9, his name being mis-spelled John in the *Institution Books*.

Jackson, William, who appears to have been minister of Somerford Booths in 1656. (Record Society, vol. xxxiv. p. 170.)

He is less likely to have been Jackson, Nathaniel, who in 1645,

December 13, had the sequestration of Halsall, but had left it and relinquished his interest therein. (Record Society, vol. xxviii. p. 12.)

He cannot possibly be either of the two following :—

Jackson, Richard, minister at Nantwich, as he signed the Cheshire *Attestation* in 1648, and occurs there continually till at least 1655. (Record Society, vol. xxviii. p. 222; vol. xxxiv. pp. 45, 100.) He evidently conformed, and died in possession of the rectory in October, 1677. (*Ormerod*, vol. iii. p. 444.)

Jackson, Richard, pastor at Whittington, was nominated in the Presbyterian Ordinance of 1646 as a ministerial representative of the Eighth Classis, and signed the Harmonious Consent in 1648, and in 1654 is mis-styled of Whittingham. (Record Society, vol. xxxiv. p. 44.)

This last is possibly the Richard Jackson who occurs at Garsdale in 1656. (*Ibid.*, p. 126.)

In Calamy there are notices of nine other Jacksons, and I have notes of eight more, some of them of Lancashire. Any member of the Chetham Society who desires to unravel this imbroglio is welcome to them.

Langley, Mr., of Edenfield. He is doubtless the William Langley whose fragment of a biography is printed in vol. ciii. of the Chetham Society. He was born at Prestwich in 1596, his father [Thomas?] being curate to his cousin William Langley, rector of Prestwich 1569–1611. He was educated at Manchester Grammar School and Brasenose College, Oxford; graduated M.A., and was chosen to read the Divinity Lecture.

In 1639, March 23, a William Langley was presented by the King to the rectory of West Kirby in Wirral. (See *Lancashire and Cheshire Antiquarian Notes.*) This man is not noticed in *Ormerod* (vol. ii. p. 486), who states that Thomas Glover (Langley's predecessor in West Kirby) was ejected in 1654. This appears to rest only on the statement of Walker, *Sufferings*, vol. ii. p. 249.

Whether Langley of Edenfield was the same with the above Langley of West Kirby is not discoverable, but he was most certainly the same as the William Langley, minister of Oldham, who signed the Protestation there in 1641-2. The Oldham registers are very imperfect from 1640–8, and contain no references to him. He must have left Oldham before 1647, when Robert Constantine became minister. (See *Manchester Classis.*) In 1648 a William Langley, minister of the gospel at

Ellastone, signs the Testimony of the Staffordshire Ministers. "William Langley, maister of Artes, was put into the vicarage by the Parliament, anno dni., 1645, the 23 of December."

The Ellastone register contains entries of the baptism of a son of William Langley and Jane his wife on 22 July, 1648, and again in 1649. As the name of the wife of the Langley of these *Minutes* was undoubtedly Katherine, this Langley of Ellastone was evidently not identical.

In January, 1647–8, he appears as preaching at Edenfield, was summoned by the Classis, and contemptuously refusing to appear, was ordered to be complained of to a Justice of the Peace. As he still persisted in "usurping and acting at Edenfield," he was, in October, 1648, brought before the Classis by warrant of a Justice of the Peace, and plainly told the Classis that as a minister of the Church of England he considered himself at liberty to preach anywhere. It is probably to this period that belong the disputes with the Presbyterian ministers in Manchester, which he refers to in his autobiography. (*Supra*, p. 5.)

He is doubtless the Mr. Langley who is noted in the Church Survey of 1650 as having, with several others, supplied the cure of Prestwich for the then past six years. (Record Society, vol. i. p. 14; Booker's *Prestwich.*) The reference suggests many points of contact between him and John Lake.

He was rector of Cheadle, Stoke-on-Trent, in 1650. His name occurs in the register there as rector in 1650, 1651, and 1654. How long later is not certain. In 1659 Devereux Spencer appears as minister there. The Cheadle Register contain references to Langley's wife Katherine and the birth of a daughter Alice.

Walker (*Sufferings*, vol. ii. pp. 299, 419) identifies Langley of Edenfield with William Langley who was ejected from St. Mary's, Lichfield. Walker's conjecture is confirmed by a perusal of this latter Langley's *Persecuted Minister*, the second part of which is dedicated to Sir George Booth.

Langley appears to have gone to St. Mary's, Lichfield, some time before 1652, September, and to have been supplanted by John Butler before July 9, 1655, the date on which he signs the preface to the first part of the above work. (See Walker, *ubi supra*; Calamy, *Continuation*, p. 774, where Walker's whole statement is strongly controverted.)

From the Dedicatory Epistle to his second work, as below, which was

signed "from my study at Wellington, May 24, 1660," it may be supposed that Langley went to Wellington from Lichfield, and that he may have been there before the Restoration.

He was rector of Stoke-on-Tern in 1671 (? from 1666), and vicar of Wellington, Salop. He seems to have resided in his later years at Wellington, and his son Matthias (who was married to a wife Elizabeth) seems to have lived at Stoke. His name does not occur in the Wellington Register. He died at Wellington, and was buried there 1689, May 18.

He married Catherine, second daughter of Edmund Ashton of Chaderton, and is described in the pedigree as rector of Cheadle, Staffordshire (? 1664.) (Chetham Society, vol. lxxxiv. p. 18.) One son, William, matriculated at Christ Church, Oxford, 1665, October 10, aged 17. Another son, Matthias, matriculated at the same College, 1666, March 30, aged 16. (See Foster, *Al. Ox.*, where he is identified with the Matthew Langley, vicar of Alrewas, co. Stafford, 1709.)

Another son, Deodatus, died at Lichfield, 1653, March 6, aged nine months and seventeen days.

A daughter, Jane, died there 1656, July 21, aged one year and eleven months. (Harwood's *History of Lichfield*, p. 464.)

Langley wrote *The Persecuted Minister, in Defence of the Ministerie, the Great Ordinance of Jesus Christ. Setting forth the several names of Apostles, Prophets, &c., (1) That there is a Ministerial Office, (2) That the Sacrament of Baptism by a lay person is invalid, (3) That necessity is no plea, (4) That the long emission of the Lord's Supper is unwarrantable. With many other things plainly and methodically handled.* By William Langley, late of S. Maryes, in the city of Lichfield, minister. The first part . . . London. J. Royston. 1656. 4to, pp. xxiv. 180.

[Second part at p. 101, with a separate title page]

The Death of Charles the First lamented, with the Restauration of Charles the Second congratulated. Delivered in a Speech at the Proclaiming of our Gracious King at his town of Wellington, May 17, 1660. To which are added Short Reflexions of Government, Governours, and Persons Governed. The Duty of Kings and Subjects, the Unlawfulnesse of Resistence, with other things of moment and worthy consideration. By William Langley, late of Lichfield, minister, now of Wellington, his Majesties faithful loyall subject. London, 1660. 12mo.

Lathom, Andrew, minister of Bury. He was the fourth son of Henry Lathom of Whiston, near Prescot, co. Lancs.; matriculated at All Souls' College, Oxford, 1635, December 11, aged 18, and graduated B.A. 1637, November 29. (Foster, *Al. Ox.*) As a very young man he was curate at Coley, in Halifax parish. He probably went to Coley in 1636 or 1637, and Heywood (*Diaries*, vol. iv. pp. 12–13) gives an account of his stay at Coley, which he supposes to have been for nine or ten years. As Lathom's removal to Bury took place in 1645, this would give 1635–6. A calculation of the years of Andrew Lathom and his successors at Coley, as given by Heywood (*ibid.*), would yield almost the same result (Andrew Lathom, nine or ten years; Giles Clayton, four or five years; Cudworth, not above one year; Oliver Heywood, in 1652). But it is evident that Heywood is dealing in round numbers, and it is difficult to suppose that although he is noted as a young man when he went to Coley, he could have gone there before graduating B.A.

In the *Life of Captain Hodgson* (p. 23) there is an account of how Lathom incited the people of his chapel to go to the relief of Bradford, assailed by Sir William Saville, in January, 1642–3. (See also *Rushworth*, vol. v. p. 126.)

According to Heywood (*ubi supra*), he fled with the rest when the Earl of Newcastle lay with his forces about Halifax, "and he light to settle at Bury in Lancashire and joined with Mr. Ault." On the 24th April, 1645, William Alte and Andrew Lathom, Godly and orthodox divines, were ordered by the Plundered Ministers' Committee to officiate the cure, with provision detailed out of the rectory of Bury, sequestered from Peter Travers. (Record Society, vol. xxviii. p. 3.) Within a year the Coley people had returned, and desired Lathom back, "for he was generally beloved," but he stayed at Bury.

Lathom was a Presbyterian according to the testimony of Heywood (*ubi supra*), and was nominated a ministerial representative of the Second Classis by the Parliamentary Ordinance of 1646. (*Commons Journals*, vol. iv, p. 669.) But he is noted in the Minutes as never having acted in the government. (*Minutes, supra*, March, 1647–8.) The references in the *Minutes of the Westminster Assembly* (pp. 370, 503) to the ordination of Mr. Lathom, in May, 1647, and February, 1647–8, may refer to Andrew or his brother Paul.

He died of swift consumption at Bury, 4th June, 1648, the entry in

the Bury register running "Andrew Latham fidelissimus hujus ecclesiæ, minister, p swift consumption," died June 4, buried June 7, 1648.

Whilst at Coley, Lathom had carried off Jane Boyle, a person with a good portion, and married her at York or Leeds. She died early of consumption. At Bury he married the daughter of Thomas Binns of Halifax, by whom he had a daughter.

In the Lathom pedigree (Chetham Society, vol. lxxxv. p. 177) Andrew Lathom is incorrectly said to have died an infant.

His will was proved at London in 1651.

Somerset House. Grey, 122.

Decimo octavo die mensis Maij, 1648, on which day I, Andrew Latham of Bury, in the county of Lancaster, clerke, being in good and perfect mind and memory, intending to dispose of such worldly goods and chattells as god hath lent me, doe hereby constitute ordaine and make Martha my wife sole executrix of this my last will as hereafter followeth. And first it is my will my funerall charges and what debts I may owe at my death be first paid and discharged. And whereas I have fower hundred pounds oweing unto me by bond from Mr. Thomas Binns of Hallifax, my father-in-law, I do hereby give the said fower hundred pounds unto Martha my loveing wife and to my daughter, equally to be divided betweene them in consideration of such porcon of goods as either of them might clayme as due unto them out of my personall estate. Item I give unto the poore within the lordshipp of Bury five pounds of lawfull money of England, to be bestowed on them at the discretion of Mr. Alt, Peter Holt, Thomas Ikkersall, and Thomas Hamond. Item I give unto the poore in Whiston twenty shillinge, item I give towards the advance of the gospell amongst the poore Indians in New England five pounds of like lawfull money of England, to be paid over unto Mr. Henry Ashurst of London, draper, who I desire to have care to send over the said money unto Mr. Henry Dunstar, President of the College in Cambridge, there to be by him disposed of for that end unto which it is given. Item I give unto my brothers John and Paul Lathum, and to my sisters Thomasine, Elizabeth, and Susannah, and to my sisters-in-law Anna, Elizabeth, and Marie, to each of them forty shillings of like lawfull money of England, as a token and remembrance of my true love unto them. Item I give unto the reverend ministers,

viz., Mr. Alt, Mr. Horrocks, Mr. Tilsle, Mr. Harper, Mr. Goodwyn, Mr. Bath, Mr. Chadwicke, Mr. Ashton, Mr. Pyke, Mr. Scofeld, Mr. Bradshaw, Mr. Gilbody, five shillings a piece to buy gloves, as a token of my true love and indeared respect towards them. Item I give unto my brother Paule Lathum five of my divinitie bookes written in Latten, such as he shall make choice of. Item I give unto Mr. Alte one booke in his hands called Diodat on the Bible, and the choyce of five as aforesaid, and I give unto Mr. Alt my new black cloth cloake. Item I give unto my honoured and aged father Mr. Goodwin's workes in English. Item I give unto my father-in-law Mr. Thomas Bins my yeare age coult. Item I give unto my nephews Thomas Risle, Henry, and Paul, sons of John Lathum, all my schoole bookes to be equally divided amongst them. Item I give unto my nephew John Risle twenty shillings to buy him bookes.

The remainder of all my bookes, cattels, goods and chattells whatsoever, I give unto my loveing wife, hopeinge shee will faithfully discharge the trust I repose in her concerning the execution of this my will, and I desire my father-in-law Mr. Thomas Bins, and my brother John Lathum to be supervisors hereof, and I doe renounce all former wills, and publish this to be my last will the day and yeare above written.

Under my hand and seale, Andrew Latham, in presence and wittnes of Peter Hole [Holt], John Lathum, Tho. Binns, Anna Bins.

Proved at London, 16 June, 1650, by . . . Lathum, the relict and executrix, to whom administration was committed.

Lathom, Paul, of Standish, elder brother of the preceding. He was the second son of Henry Lathom of Whiston, by Isabel, daughter of Christopher Kenwick of Rainhill, co. Lancs. (Pedigree in Chetham Society, *ubi supra*.) He matriculated at All Souls' College, Oxford, 18 November, 1631, aged 19, and graduated B.A. 1631–2, January 27, M.A. 1636, May 24. (Foster, *Al. Ox.*) He was sometime chaplain to Col. Ralph Ashton of Middleton, his father-in-law. (Calamy, *Account*, p. 412.)

In September, 1644, he is named one of the Committee for the relief of Lancashire sufferers, being then described as minister of Douglas. (*Commons Journals*, vol. iii. p. 625.)

In the following November he is named, without any description, one

of the Committee for Ordination of Ministers in Lancashire. (*Ibid.*, vol. iii. p. 705.)

On the 14th November, 1645, an ordinance was brought into the House of Lords for making Paul Lathom rector of the church of Standish. The ordinance was read twice, and referred to a Committee. (*Lords Journals*, vol. vii. p. 701.)

On the same day another ordinance was introduced for making Edward Gee rector of Eccleston, and for providing for the chapel of Douglas (*ibid.*), tending to show that Lathom had been at Douglas until this time.

This ordinance was reported, and read the third time on the 2nd January, 1645–6, and sent down to the Commons. (*Lords Journals*, vol. viii. p. 78.) It passed the Commons on the 23rd April, 1648. (*Commons Journals*, vol. v. p. 539.)

Lathom was nominated a ministerial representative for the Sixth Lancashire Classis in 1646 (*Commons Journals*, vol. iv. p. 669), and his occurrence in the *Bury Minutes* (pp. 31, 35, 38, 43, 50) is quite accidental. He signed both the Harmonious Consent and the Agreement of the People as "pastor of Standish." See *Local Gleanings*, vol. ii. p. 275, for an account of the attempt of Ralph Brideoak to upset Lathom at Standish, in 1648.

In the notice of him in the Church Survey of 1650 (Record Society, vol. i. p. 98), an account is given of his free election to Standish.

He seems to have been implicated in Love's plot. See Record Society, vol. xxviii. p. 242: "Paid to James Finch and sixteen other witnesses that were summoned to give evidence against Mr. Paul Lathom." 16 November, 1652 (*i.e.* date of payments).

Lathom was ejected from Standish in 1662, and died the year following, in the summer of 1663, at Ditton in Prescot parish. (Croston's *Baines*, vol. iv. p. 230.)

Lathom married Mary, daughter of Col. Ralph Ashton of Middleton (Chetham Society, vol. lxxxv. p. 177), and had at least a son Henry, who matriculated at St. Edmund Hall, 1669–70, March 18, aged 17. (Foster, *Al. Ox.*) See *ibid.* for another Paul Lathom, minister, of Warminster, Wilts, whose son John entered at Lincoln College, 1676, October 11, aged 16, and who subsequently became rector of Lawton, Cheshire. (*Ormerod*, vol. iii. p. 19.)

His will, Paul Lathom of Ditton, co. Lancaster, clerk, was proved at Chester in 1663. (Record Society, vol. xv.)

Leigh, Mr., of Ashworth. See meeting of March, 1651–2. Identity quite uncertain.

For William Leigh of Gorton, see *Manchester Minutes*, part iii. p. 438. If this William Leigh was at New Church from 1649–54 he cannot be the Leigh in question. That statement, however, appears to lack proof. (See *Local Gleanings*, vol. i. p. 180.) There were at least two other Leighs ministers in Lancashire. John Lee, who signed the Protestation of 1641–2, as clerk, amongst the inhabitants of Alston, and Richard Leigh, who signed the same as minister of Stalmine. (See Venn's *Entries to Gonville and Caius* for a Richard Lea, who entered that College in 1629, son of William Lea of Nantwich.) Richard Lee of Shoreditch played some part in the London ministerial life of this period, but cannot be the Leigh in question.

For Peter Leigh of Stoke, 1655, and St. John's, Chester, 1658, see Record Society, vol. xxxiv. pp. 102, 226. One of this name was rector of Alford, 1677 (deanery of Malpas), and of Lymm, 1689 (deanery of Frodsham).

In May, 1672, a license was issued for the house (Presbyterian) of George Leigh, Farnworth, Lancashire (Calamy, *State Papers Domestic*, 1672, p. 588), but this latter may have been a layman.

Lightfoot, John. See *Manchester Minutes*, part iii. p. 438. His nomination to Bury is given in Record Society, vol. xxxiv. p. 46: on the 8th July, 1654, presented by the Countess of Derby. (See *ibid.* for the list of his attestors.) From the list of these it is quite apparent that this particular John Lightfoot was a well-known man, and that he was connected with Hertfordshire.

It is difficult to resist the conclusion that he was the son John of the celebrated Dr. John Lightfoot, member of the Assembly of Divines. This son John was chaplain to Bishop Walton (see Urwick's *Nonconformity in Herts*, p. 598).

He is evidently the same with the John Lightfoot who was at Codicote in 1652 (*ibid.*, p. 272), and who relinquished that place before

October 30, 1654, a date which would agree with his nomination to Bury, a presentation which would be explained by his royalist or episcopalian sympathies. See the Classis records, *supra*, under date February, 1654–5. According to Croston's *Baines' Lancashire* (vol. iii. p. 98), the Countess of Derby procured Lightfoot's resignation of Bury in order to the appointment of John Greenhalgh, in 1660.

The above identification seems quite certain from the passage in Burghall's "Providence Improved," quoted in Worthington's *Diary*, vol. ii. pt. 1. p. 18.)

Livesey, James, minister of Turton. He was a son of Robert Livesey, yeoman, of Bury, and was admitted sizar of St. John's College, Cambridge, February 21, 1646–7, his age not being stated. [The will of Robert Livesey of Heape, was proved at Chester, 1675.]

For the pedigrees of the Livesays of Livesay, and of the Livesays of Sutton, see Chetham Society, vol. lxxxv, pp. 188-9, and vol. xcvi., III., p. 3.

James Livesey transferred himself to St. John's from Christ College, Cambridge, where he had been admitted 1645, May 9, "veniamque translationis habet sub manibus Guil. More et Henrici More." (Mayor's *Entries to St. John's*, vol. i. p. 82.) He graduated M.A., and it is very possible that he subsequently was incorporated at Oxford, to judge from his later presentation at the hands of the Dean and Chapter of Christ Church.

In February, 1649–50, he presented himself to the Bury Classis for ordination, on a call to Turton. He was well approved, and ordered to be ordained at Turton, 1650, October 23. (See *Minutes*, *supra*, under date.)

From the Church Survey (Record Society, vol. i. p. 32) it appears that his election at Turton was by the unanimous consent of the congregation. In February, 1651–2, he desired of the Second Classis his dismission into the Fourth Classis (*Minutes*, *supra*, under date). On the 18th June, 1652, he was ordered by the Committee for Plundered Ministers to officiate the cure of Atherton, then vacant by the death of Mr. Smith. (Record Society, vol. xxviii. p. 119; see *ibid.*, p. 123, for details of his maintenance.)

He continued at Atherton, or, as it is also called (*ibid.*, p. 249),

Chowbent, till at least December, 1656. (See Record Society, ***ubi supra***, pp. 119, 249, and *Minutes*, *supra*, under date December, 1656.)

On the 24th April, 1657, he was presented by the Dean and Chapter of Christ Church, Oxford, to the vicarage of Great Budworth, Cheshire. (Record Society, vol. xxviii. p. 232.) Calamy supposed that he was ejected from Great Budworth, but gives absolutely no account of him save the words "Bridworth . . . Mr. Levesley." (*Account*, p. 135.) The statement is accepted by the editors of *Nonconformity in Cheshire*, and is probably the reason why Ormerod omits Livesey from the list of vicars of Great Budworth.

There is not the slightest doubt, however, that the statement is incorrect, and that Livesey conformed, and retained the vicarage till his death. (See in the *Lancashire and Cheshire Antiquarian Society*, vol. vi. p. 13, a reference in a deed of 1686 to James Livesey, *late rector* of Great Budworth.) And in his will, proved at Chester in 1682, he is described as James Livesey, clerk, vicar of Great Budworth. (Record Society, vol. xviii.) He died on the 7th February, 1681–2, aged 57, and was buried February 10th, having been vicar of Great Budworth for twenty-five years. On March 24, 1681–2, James Penny was presented to the vicarage of Great Budworth, "on the death of the last incumbent." (*Ormerod*, vol. i. p. 611.)

A sermon was preached at his funeral by Thomas Bradshaw, rector of Lymm. (Matt. xxiv. 46.)

"Great Budworth's faithfull pastour now is gone,
And left his congregation here alone.
How desolate is she: well may she weep,
Her learned Livesey now in Christ doth sleep.
Our lamp is now extinguished, we are
Deprived of our Phisitian by whose care
Our soules were healed: our minister is gone
To sit with's Jesus on a Glorious Throne.
Great Budworth then lament, thy Livesey's dead,
Thy Gospel minister is buried."

Posuit Robertus Livesey, scholæ
Budworthiensis Didaschalus.

Junii, 1667, 1. Abigail Livesey, filia Jacobi Livesey, vicarii, nata

fuit vicessimo sexto die Maii, Anno Domini, 1667, paulo post horam quintam manè, baptisata fuit quinto die Junii.

Testes fuerunt tres:

Dom. Richardus Atherton, Armiger, de ChowB^{t}.
Domina Abigail Chetham.
Domina Martha Pickering.

March 13, 1668. Abigail, filia Jacobi Livesey, vicarij fato functa est undecimo die Martii 166$\frac{8}{9}$, paulo post horam primam tempore pomeridiano, sepulchro clausa decimo tertio, circiter horam quartam, appropinquante Sabbatho. Vixit annum unum, menses decem, dies quinque.

Disce mori, Jacobe, tuis orbate duabis
Filiolis, Ars hæc optima, Disce mori.

Feb. 17, 167$\frac{8}{9}$. Thomas filius Jacobi Livesey, obijt 15to die, obiit mortem repentinam manu violenta — paulo post horam duodecimam: sepultus 17mo.

Reade and tremble. The son of James Livesey, vicar, aged nine years six months and about 14 days, was in perfect health, a goodly, proper, hopefull, obliging child, went out of the vicarage house about halfe houre after twelve, February the 15, 167$\frac{8}{9}$, and was hitt on the left ear by a schollar, intending to throw a stick at a mark (unwittingly, unwillingly hitt) and strucken dead, never speaking or moving eye or foote, to the astonishment of all bystanders. He was interred the 17th day. Let this afflictive providence awaken thy care to prepare (Good Reader) to watch and pray from sudden death to be delivered.

Posuit in perpetuam rei memoriam,
Jacobus Livesey, pater.

April, 1677, 6. Ego Jacobus Livesey, anno ætatis meæ 52do vicesimum jam complevi annum in hâc ecclesiâ Budworthiensi, immortales deo meo gratias ago qui meam huc usque vitam prolongavit et honore tanto dignavit. Prolixiorem vitam habeo in patientiâ, mortem vero in desiderio.

(Information kindly furnished by the Rev. A. P. Holme, vicar of Great Budworth.)

Livesey married a daughter of George Chetham, nephew of Humphrey Chetham, and is mentioned in the said George Chetham's will. (*Nonconformity in Cheshire*, p. 401, quoted from Martindale's *Autobiography*,

p. 220, *note.*) He had a son Humphrey, who went to Cambridge. (See Adam Martindale's *Autobiography*, p. 193.)

Livesey published funeral sermons on Humphrey Chetham, his *wife's half brother*, and another upon James Atherton of Atherton, and works as below:—

Enchiridion Judicum, or Jehosophat's Charge to his Judges: opened in a Sermon before the Judges and Sheriff of the County of Lancaster, 26th March, 1655. Together with *Catastrophe Magnatum: or King David's Lamentation at Abner's Incineration, in a Sermon meditated at the fall, and Preached at the Funeral of the Right Worshipful John Atherton of Atherton, Esq., High Sheriff of the County of Lancaster.* Three Parts. London, 1657. 8vo.

Ψυχησημια; the Greatest Loss: a Discourse occasioned by the doleful loss of an eminently pious and learned Gentleman, viz., Mr. Humphrey Chetham, who died at Turton Tower, February 13, 1658–9. London, 1660. 8vo.

Πνευματ-ἀπολογια; an Apology for the Power and Liberty of the Spirit as at first to give a Being, to so still and give a Blessing by his Ordinances. In three Sermons on Micah, ii. 7, 1674. London, 1674. 12mo.

Nuttall, Ralph, minister at Rivington. See *Manchester Minutes*, part iii. p. 443.

Pollett, John, of Milnrow. He was the son of John Pollett of Prestwich, and matriculated at Brasenose College, Oxford, 1626, October 20, aged 17. He graduated B.A. October 25, 1627. (Foster, *Al. Ox.*, and *Brasenose Calendar.*)

The first trace of him is as curate at Chorlton chapel, from 1639 (Booker's *Didsbury*, Chetham Society, vol. xlii. p. 303) to at least after 1645 (see Record Society, vol. xxix. p. 2), and probably to 1647. The erroneous statement in Booker *(ubi supra)* that Pollett also was curate of Prestwich, 1640–7, is due to a misreading of the entries of Pollett's children's baptism in the Prestwich register. (See *infra.*) In August of the latter year he occurs in the Classis records *(infra, passim)* as minister at Milnrow, where a furious attack was made upon him as a malignant. (See the Classis *Minutes* from October, 1647, to December, 1650.) Walker prints the substance of some of the charges against him in his *Sufferings* (vol. i. p. 40; vol. ii. p. 421), and concluded that the Classis at last dispossessed him, and consequently numbers him amongst the

sufferers. It is plain, however, that he continued minister till quite the close of 1650, when the record of the Classis campaign closes, for he occurs as minister of Milnrow in the Church Survey of 1650 (Record Society, vol. i. p. 21), and in December of the same year he got an order for the payment of his augmentation as minister of the chapel of Milnrow. (Record Society, vol. xxviii. p. 91.)

Walker's confused language on this point has led Mr. Booker *(Didsbury, ubi supra)* into the error of supposing that Pollett was worried out of Chorlton by the Second Classis, an impossible fact, both from dates and from Chorlton being in the First Classis limits.

Some time before May, 1655, Pollett had moved to Butterworth, in Rochdale parish. On the 31st of that month he was ordered to make out his claim to the curacy of the chapel there — evidently a mere formality — precedent to his confirmation there by the Trustees for the Maintenance of Ministers.

Pollett's royalist sympathies were clearly evinced again later, in 1658, by his signing the Gentlemen's first paper in the *Censures of the Church.* (See *Manchester Classis Minutes*, p. 277.) This is the last trace that occurs of him. Booker's statement *(Didsbury, ubi supra)* that he was at Milnrow in 1658 is incorrect, and probably a misreading for 1650. His name occurs in the Prestwich registers amongst those ministers celebrating marriage there in the years 1657–60. (Booker's *Prestwich*, p. 159.)

In 1675 administration was granted at Chester of the goods of John Pollett of Stockport.

The will of John Pollett of Eccles was proved at Chester, 1692; also Pollett, John, of Swinton with Worsley, administration, 1697.

In the Prestwich parish registers there are entries of the baptism of a son in 1640, and a daughter in 1647. It would appear that a family of Polletts was settled at Heaton Gate, Prestwich, near Manchester. (See several entries in the Northowram register.)

Pyke, Thomas. See *Manchester Minutes*, part iii. p. 444, where correct the misprint of 1682–3 to 1652–3. According to Foster's *Al. Ox.* he was the son of Richard Pike of Coventry, co. Warwick, plebeian, and matriculated at New Hall Inn, Oxford, 1631, November 4, aged 20, graduating B.A. 20th June, 1634.

According to this he would be born 1611–12, but according to Calamy

he died in 1676, at about 54 years of age, which would place his birth in 1622. These are probably irreconcileable.

Ramsbottom, Mr., of Ashworth chapel. I am quite unable to identify this man. He appears at Ashworth in January, 1647–8, having previously lived in the bounds of the Manchester Classis. (See *Minutes, supra*, 1648, January to December.) He appears as unordained, and to have had a controversy with Henry Pendlebury concerning the possession of Ashworth. This would appear to have ended in Pendlebury's victory, as in the Church Survey of 1650 Pendlebury is noted as late minister of Ashworth, but as having ceased the cure and left the place vacant, no reference being made to Ramsbottom.

In 1690–1, January 12, a Mr. Ramsbottom, preacher at Honley, in Yorkshire, was buried. (O. Heywood's *Diaries*, vol. ii. p. 157.)

Rigby, James, minister of Turton. He appears at Turton in September, 1647, as exercising his ministry there without the approbation of the Classis. He promised to conform, and was personally allowed to exercise there as an expectant for ordination. (See *Minutes, supra*, September to November, 1647.) He does not appear to have procured his ordination before the Second Classis, probably because of his removal. According to Picton's *Municipal Archives of Liverpool* (vol. i. p. 204) a Mr. Rigby had been appointed in the place of Stanynough as one of the two ministers of the town, but some time before September 10, 1651, had discontinued because of the sickness. This may have been Edward Rigby. If it is the same Rigby it must have been after his removal to Church Kirk, where he is noticed in the Church Survey in 1650. (Record Society, vol. i. p. 167, where see an account of his maintenance.) On the 19th July, 1650, he was ordered an augmentation of £50 per annum (Record Society, vol. xxviii. p. 87), and he occurs as minister of Church Kirk on the 17th August, 1654. (*Ibid.*, p. 140.)

He was a graduate M.A., but apparently not of Oxford.

See in Record Society vols. xv. and xviii. dates of wills of several of the name.

Rothwell, Mr., minister. See *Minutes, supra*, for February and March, 1650–1. He was accused of making clandestine marriages and baptisms

about Bury and Bolton. It is further evident that he had been previously in the bounds of the First (Manchester) Classis.

It is very probable that he was the William Rothwell, M.A., vicar of Leyland, of whom Walker has given an account. (*Sufferings*, vol. ii. p. 344.) After his ejectment from Leyland he probably returned to his native parts, as it is extremely likely that he was sprung of a family of Rothwells near Bolton, possibly the same from which William Rothwell, vicar of Dean, had sprung. This would account for his appearance in the Classis bounds, and would probably precede his stay at Daresbury, in Cheshire, mentioned by Walker.

He returned to his vicarage at the Restoration, and died in possession of it in 1676.

Rothwell, William, clerk, vicar of Leyland; administration with inventory, 1676, Chester. (Record Society, vol. xv.)

In the *Sufferings*, part ii. p. 422, Walker refers to another Rothwell, whose christian name he cannot give, and whom he characterises as curate to Peter Travers, at Bury, and himself abused, plundered, and turned out.

There can be no doubt that Walker's only authority for this is the *Bury Minutes*, *ubi supra*, and that Walker, finding Rothwell about Bury, supposed he was a curate to Travers, and thus forged a personality.

Rothwell had a son, whose baptism is recorded in the Leyland register in June 20, 1651. (Croston's *Baines' Lancashire*, vol. iv. p. 166.) This may be the Nathaniel Rothwell, who was scholar of Emmanuel College, Cambridge, in 1671. (*Palatine Note Book*, vol. iv. p. 81.)

Scholefield, *Jonathan*, minister of Heywood. The name has a temptingly local look, but it has been found practically impossible to fill out Calamy's meagre sketch of him. (*Account*, p. 411; *Continuation*, p. 566.)

On the 23rd December, 1636, a Mr. Scolefield, clerk at Littleborough, was licensed to marry. Col. Fishwick (*Rochdale*, p. 197) identifies this man with Jonathan Scholefield, and speaks of him being appointed to Whalley on 12th September, 1653. Throughout the Classis records he appears at Heywood chapel, in the parish of Bury. He is described as of Bury in the Ordinance of 1646 for the Lancashire Classes (*Commons Journals*, vol. iv. pp. 669–70), but this, doubtless, means Heywood chapel, in Bury parish. He signed both the Harmonious Consent and

the Agreement of the People as minister at Heywood, and is described there as an orthodox minister, and well qualified in the Church Survey of 1650. (Record Society, vol. i. p. 42.)

According to Calamy he moved to Douglas chapel, in Eccleston parish, in 1659, was ejected thence in 1662, and died in 1667, aged 60.

Mr. Fishwick alters his age to 70, but on what authority does not appear.

Smith, James, of Walmesley. He was exercising his ministry at Walmesley in September, 1647, without the approbation of the Classis. He appears in the Minutes of March, 1647–8, when he most probably left Walmesley. In 1650 Michael Briscoe was there. (Record Society, vol. i. p. 32.) It is possible that he is No. 9, *infra*.

Smith, James, entered at Gonville and Caius College, Cambridge, in 1613. (Venn's *Entries to Gonville and Caius*, p. 124.)

Smith, James, son of Oswald Smith of Limehouse, Middlesex; school there five years under Mr. Ambrose. Admitted scholar 1624, September 10, aged 16. (*Ibid.*, p. 157.)

Smith, Mr., minister at Turton. In July, 1652, he brought a dismission from the Fourth Classis commending him for a godly and orthodox minister. In July, 1653, he was still at Turton. (See *Minutes, supra*, under date.) He subsequently attended the Classis very regularly up to April, 1656, presumably (doubtlessly) from Turton.

He was doubtless Smith, Timothy, No. 10, *infra*.

During this period there were the following Smiths, ministers in Lancashire:—

(1) Nicholas Smith, minister at Tatham, occurs there in 1646, July, 1647, 1650, and June, 1654. (Record Society, vol. xxviii. pp. 52, 57, 138; *ibid.*, vol. i. p. 120.) Was nominated in the Presbyterian Ordinance 1646. (*Commons Journals*, vol. iv. pp. 669–70.) Signed the Harmonious Consent in 1648. The Mr. Nicholas Smith of Holcombe, referred to in June, 1654 (Record Society, vol. xxxiv. p. 44), is almost certainly an erratum for Nicholas Smith of Tatham, the same with the above, ejected from Tatham 1662. (Calamy, *Account*, p. 418.) Tatham was in the Eighth Lancashire Classis.

(2) John Smith of Kirby, in August, 1655 (Record Society, vol. xxxiv. p. 86), ejected in 1662. (See Calamy, *Account*, p. 418.) Kirby was in Walton parish, and in the Fifth Classis.

(3) John Smith of Melling, appointed in March, 1647–8. (See *Lords Journals*, vol. x. p. 83.) Signed the Harmonious Consent there in 1648, but had removed thence before the Church Survey of 1650, and gone to a cure in Northumberland. (Record Society, vol. i. p. 123.) Hornby was in Melling parish, and in the Eighth Classis.

(4) Thomas Smith, at Garstang in 1648 (Harmonious Consent), at Cockerham in 1650. (Record Society, vol i. p. 129; Chetham Society, vol. ii. p. 253.) Cockerham was in the Eighth Classis.

(5) William Smith, at Over Kellet in 1650 (*ibid.*, p. 130), signed Harmonious Consent and Agreement of the People there. Over Kellett was in the parish of Bolton-le-Sands, and in the Eighth Classis.

(6) Francis Smith, at Tattenhall in Cheshire in 1646 and 1647. (Record Society, vol. xxviii. pp. 164, 186.)

(7) James Smith, at Warrington in October, 1646. (*Ibid.*, p. 38; see *Local Gleanings*, vol. i. p. 255.) Warrington was in the Fourth Classis.

(Record Society, vol. xxviii. pp. 117, 248: ? *i.q.* the James Smith who was at Rainford chapel from at least May, 1652, to January, 1653–4.)

(8) James Smith of Atherton. He was at Atherton in April, 1649, 1650, and July, 1651. (Record Society, vol. i. p. 57; vol. xxviii. pp. 69, 238.) He left Atherton some time before June 8, 1652. (Record Society, vol. xxviii. p. 119.) Atherton was in Leigh parish, and in the Fourth Classis. (See *Local Gleanings*, vol. iii. p. 452.)

(9) James Smith of Haslingden. There in January, 1651–2. (Record Society, vol. xxviii. p. 110.) Haslingden was in Whalley parish, and in the Third Classis.

(10) Timothy Smith of Rainford. Rainford was in Prescot parish, and in the Fourth Classis. Mentioned as minister of Rainford in Parliamentary Classis Ordinance of 1646, and as such signed the Harmonious Consent; minister at Longridge, in the Third Classis, in 1657 and 1658. (Record Society, vol. xxxiv. pp. 202, 223.) Calamy says he had formerly been at Bradshaw chapel. (*Account*, p. 412; see *Local Gleanings*, vol. iii. p. 452.)

With regard to the above it is possible that Numbers 7, 8, 9 represent one person, or two or three, most likely two.

(11) Smith, Peter, minister of Shireshead (Harmonious Consent, 1648). (Foster, *Al. Ox.* Smith, Peter, son of Humphrey, of Lachford, Cheshire,

plebeian; matriculated at Brasenose College, 20 October, 1626, aged 18; B.A. 10 June 1630.)

(12) Smith, Robert, minister of God's Word at Blackley. (*Lancashire Protestors*, 1641–2.)

(13) Smith, John, lecturer at Bolton church; afterwards incumbent of Deanhead chapel, Huddersfield. Author of (1) *The Patriarchal Sabbath*, (2) *The True Notion of Imported Righteousness*, (3) *A Defence of the Foregoing Doctrine, &c.* Buried 19th May, 1699, aged 82. (See *Lancashire and Cheshire Antiquarian Society*, vol. vi. p. 18; Adam Martindale's *Autobiography*, p. 230; Scholes' *Bolton Bibliog.*, p. 211; *Book Lore*, vol. ii. p. 33.)

(14) Smith, Daniel, ordained to Blackley, August 10, 1653. (See *Manchester Minutes*, part ii. p. 199; and Nightingale's *Nonconformity*, vol. v. p. 96, for a possible son of his.)

(15) Smith, Mr., ejected from Barthomley in 1662. (Calamy, *Account*, p. 134.)

(16) Smith, Thomas, of Manchester, minister, [buried] 1647. (John Owen's *MSS.*)

Smethurst, Mr. In January, 1648–9, he was officiating without a sufficient call at Ashworth chapel. He must have left very shortly, as Pendlebury succeeded there. There is nothing to determine his identity. See *Biographia Halifaxiensis*, p. 191, for a Smethurst, curate of St. Ann's, Halifax, 1656, and *ibid.*, p. 193, for a Smethurst, curate at Crostone, 1650–2; see also Whitaker's *Whalley*, vol. i. p. 220.

For a Robert Smethurst, curate at Whitworth chapel after Thomas Dewhurst, see Fishwick's *Rochdale*, p. 172. He was buried at Rochdale, 8th September, 1679. See *ibid.* for his widow and his son Robert, curate of Milnrow, buried at Rochdale April 2, 1691, aged 36.

In 1626 there was a John Smethurst, curate at Macclesfield.

Newcome, in his *Autobiography*, p. 296, speaks of a Mr. Smethurst (? a clergyman), of whom he was reported to have said, in 1654, that "the bishops and the service book would bring him to the devil."

Stevenson, Mr., of Whitworth chapel. Doubtless the James Stevenson who appears among the Protestors of 1641–2 as curate de Whitworth in Rochdale parish. In 1617 a James Stevenson of Norfolk, was admitted to Corpus Christi College, Cambridge. (Master's *Corpus Christi*,

p. 489.) In 1642–3 he succeeded John Wickyns as master of the Grammar School at Rochdale, apparently retaining his Whitworth curacy at the same time. In the Rochdale register there is an entry of the baptism of a child in 1642, and of the burial of his wife in 1646, March 3rd. [See in Mayor's *Entries to St. John's*, vol. i. p. 27, a reference to a Mr. Stevenson, schoolmaster at Hull in 1635.]

Stevenson was summoned to appear before the Classis in January, 1647–8; appeared in July, and in October was approved. He died in February, 1648–9, and was buried at Rochdale "from Whitworth." (Fishwick's *Rochdale*, p. 172.)

The Mr. Stevenson, minister, who occurs in Adam Martindale's *Autobiography*, p. 139, is doubtless Nicholas Stevenson, minister at Alderley in Cheshire in 1648, and who was presented in 1662–3 to St. Mary's-on-the-Hill, Chester.

For a James Stevenson, "a scandalous drunkard," minister at Blackwall in Derbyshire in 1650, see Cox's *Derbyshire*, vol. iv. p. 449.

Stott, Mr., of Whitworth. In August, 1649, he was preaching at Whitworth without the approbation of the Classis. After repeated summonings he was brought, in March, 1649–50, before the Classis on a warrant from Justice Holt. He declared himself unsatisfied concerning the Presbyterian Government, carried himself contemptuously towards the Classis, and departed without dismission. (*Minutes, supra*, under date.) After December, 1650, there is no further trace of him in the Classis Minutes.

He is doubtless the George Stott who appears at Whitworth in the Church Survey of 1650. (Record Society, vol. i. p. 20.)

He appears in 1652 and 1662 as curate of Cross Stone, in Halifax parish. (*Biographia Halifaxiensis*, p. 193.) In 1663 Robert Dewhurst appears as curate there, whether upon the ejection, removal, or death of Stott does not appear. No further trace of him has been discovered.

Symonds, Robert, assistant at Middleton. See the notice in the *Manchester Minutes*, part iii. p. 446. The references in the *Minutes, supra*, from July, 1647, to October, 1648, and the dealings of the Classis with him concerning his preaching at Middleton, appear to form the only

authority which Walker had for describing him as among the [illegible] (*Sufferings*, vol. ii. p. 366.)

Taylor, Mr., minister at Cockey, and subsequently at Bury. [illegible]less Zachary Taylor, the father of Zachary the author of the [illegible] *Demoniac.* See the notice of him in *Manchester Classis*, part [illegible] and add from Fishwick's *Rochdale* (p. 273) the further details as [illegible] University (Dublin), and his masterships of the Grammar Schools [illegible] Bolton, 1653, Rochdale, 1654, and Kirkham, 1673 or 1674.

Tilsley, John, of Deane. See Mr. J. E. Bailey's extended biography of him in *Lancashire and Cheshire Antiquarian Notes*, 101–2, pp. 169–[illegible] and Mr. Sutton's Life of him in the *Dictionary of National Biography*.

Amongst Mr. Bailey's papers which he did not publish in the above notice occur the following transcripts from the *Royalist Composition Papers*, and a draft pedigree. As they may be of interest they are here printed.

For Tilsley's doings in the Classis, see the *Minutes of the Bury Classis, supra*, and of the *Manchester Classis, passim.*

Roy. Comp., vol. lxiii. p. 457, 1st series. *Tildsley, John*, M.A. Copy from Mr. Bailey's papers.

To the hon[ble] Committee of Gold Smyths hall.

The humble petition of John Tildsley, in Lancashire, clarke,

Humbly sheweth,

That whereas the rectory of Deane in the county of Lancashire, being an impropriation and seq[d] for y[e] delinquency of one Christopher Anderton, Esq[re], and y[e] vicar of y[e] Church being dead, and there being noe meanes but ten pounds a yeare to maintaine a minister at y[e] Ch. and 2 chappells in y[e] parish having noe maintainance, it is therefore advised and ordained by the Ls. and Comons assembled in par[l], 10 Oct[r], 1643, that M[r] John Tildsley be vicar of y[e] parish Ch. of Deane, and shall have £60 per an., and the two chappells of Houghton and Hordwidge either of them £20 p. ann., and that this sume of £100 shall be paid out of this seq[d] Rectory by y[e] Receivers of it, and shall be paid to the ministers by 2 intire sums every yeare, £50 on y[e] first of Feb. and £50 on y[e] 1[st] of August. Now forasmuch as we heard that Thomas Anderton,

son and heire to Christopher Anderton, hath rec^{d} an order from this hon^{ble} Comittee to receive into his hands this estate that was seqrd from his father, and likewise all rents due since midsummer last past or thereabouts, and y^{e} pet^{r}, together with 2 other ministers of Houghton and Horwidge, have not received any parte of this hundred pounds for 3 yeares, but sh^{d} have received it all together at harvest out of the tythes, and there is something due to us for that tyme past.

We humbly pray that you w^{d} grant y^{r} order to y^{e} sub. com. in y^{e} country or Treas^{r}, that we may receive what shall appear to be due to us according to this ordinance since August, 1649, upon a just accompt to them by us made.

And your pet^{r} shall ever pray,

30 July, 1651. John Tildsley.

To be paid a/c to the Act 31 May, 1651, out of the impropriacon, he first taking the Engagement.

To the Hono^{ble} the Comi^{rs} for managing Estates under Sequestrations.

The humble petition of John Eldesley (Tildsley).

Sheweth

That by ordinance of par^{l} of the 10th of Oct., 1645, the some of three-score poundes p. ann. is settled upon yo^{r} peticoner as vicar of the parish Ch. of Deane, in the county of Lancaster, and to the severall chappells of Houghton and Horwich in the said parish to either of them twenty poundes p. ann., and the said whole some to bee paid half yearly out of the Rectory of Deane Church by the officers appointed for receiving the proffitts of sequestr^{n} there.

That on or about the 30th of July, 1651, yo^{r} pet^{r} did peticon yo^{r} hon^{rs} predecessors, the then com^{rs} for compounding, therein setting forth that Francis Anderton, sone and heire of Christopher Anderton, from whome the said Rectory was seq^{d} by their orders of that sixteenth June, 1651, ...th of July then following was to enjoy the said premises then come unto him freed from seq^{rn}, and to receive all arrearages payable out of the premyses the foure and twentieth of June last, whereby yo^{r} pet^{r} was disabled for receiving all that was in arreare to him for the time then past and the some of £100 due to him for that yeare, and he was to have received all togeather all Harvest then coming out of the tythes,

and therefore praid their orders for receiving the said arrears dew unto him since Aug^t^, 1649.

That the said Com^rs^ thereupon ordered that all the arrears of the said £100 p. ann. due out of the said Rectory unto the peti^nrs^ by virtue of the aforesaid ordinance, and which had incurred since the foure and twentieth of December, 1649, should bee paid unto him, hee first taking the Ingagem^t^ appointed by act of parliam^t^.

That yo^r^ pet^r^ not being satisfied in his conscience concerning the said Ingagement did not take the same, by meanes whereof hee lost the benefit of his said order.

Now in regard that the taking of the said Engagement is discharged, and for that yo^r^ pet^r^ did not refuse the taking thereof for any disaffecon to the parliam^t^ or Commonwealth (hee having been well affected thereunto), and for that yo^r^ pet^r^ did ingage to two other ministers whoe did supplye the chappells of Houghton and Harwich, to pay them £20 p. ann. apiece according to the said ordinance, and by his ingagem^t^ was forced to pay them.

This humble request, therefore, yo^r^ honors, is that you w^d^ bee pleased to grant yo^r^ order to the sub-Com^rs^ in the county that yo^r^ pet^r^ may receive what arrears shall be due unto him according to the said ordinance since August, 1649.

And yo^r^ pet^r^ shall ever pray, &c.

Henry Mollineux,

25 Apr. 55. for ye petishoner.

(*Roy. Comp.*, vol. lxiii. p. 439.)

Examinations taken at Preston in the county of Lanc^r^ in the case of Thomas Ffanshaw, Esq^r^.

John Crosse of Barton, in the county of Lanc^r^, yeoman, sworne and exam^d^ sayth that Edward Tildesley, late of Stanzaker, gent., died and was buried at the parish Ch. of Garstange in the moncth of September, 1652, which this exaiat knows y^e^ better to depose in regard this deponent did hould as message and tenement by lease for lives, and the said Edward Tildesley being the last life menc̃oned in the lease and being dead the said messuage and tenements in Midger and Badgsburie

are fallen out of lease into y^e^ hands of Tho^s^ Ffanshaw, Esq^r^, Lord of y^e^ premises.

Sworne y^e^ 16 of Sept., 1653,
before E. Aspinwall,
Ro. Massey.

The mark of
+
John Crosse.

James Lund of Myerschough in y^e^ county of Lanc^r^, yeoman, beinge sworne and exaied saith that hee knows it to be true that Edward Tildesley, late of Myerschough, gent., is dead and was buried at Garstang in the said county in or about August, 1652, and that he was the last life mentioned in the lease, and that hee was by and present at his buriall.

Sworne y^e^ 3 of November, 1653,
before E. Aspinwall,
Ro. Massey.

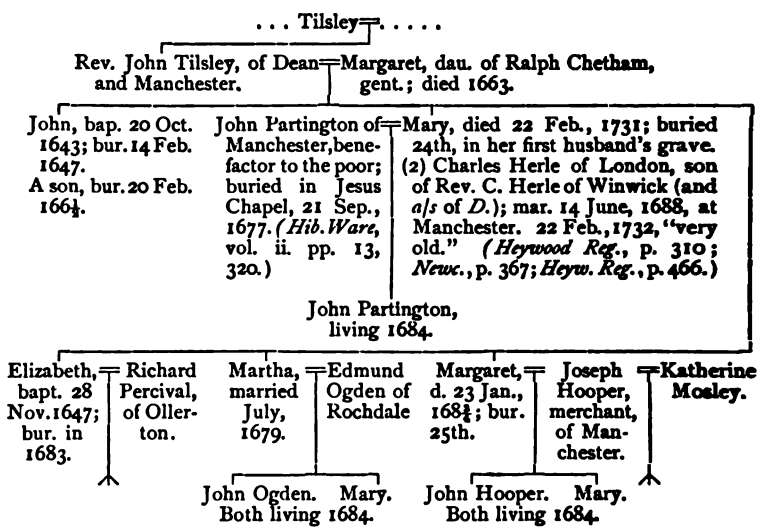
James Lund,
his mark.
Ex^d^ per E. Wall.

By the Com^rs^ for Compounding, 30 July, 1651.

Upon the peticon of John Tildsley, in the county of Lanc^r^, clerke, a copy whereof is hereunto annexed and attested by our Reg^r^ and reading of a copy of an ordinance of parl^t^ of the 10^th^ of October, 1645, whereby £60 p. ann. is settled upon the said M^r^ Tildsley as vicour of the parish Ch. of Deane, in the s^d^ county of Lanc^r^, and to the severall Chappells of Houghton and Horwich in the s^d^ pish to either of them £20 p. ann., the said whole sume of 100^li^ p. ann. to be paid half-yearly out of the Rectory of Deane Church by the officers appointed for receiving the profitts of seq^n^ there, and for that by our orders of y^e^ 26 of June, 1651, and the 18 of July last, ffra. Anderton, sonne and heire of Christopher Anderton, from whom the said Rectory was seq^d^, is to enjoy the said premises now come unto him freed from seq^n^, and to receive all arrears due and payable out of the premises the 24 of June, last the pet^r^ is disabled for receiving the arrears due unto him according to the said ordinance of parl^t^, and therefore prays our order for receiving the said arrears due unto him since August, 1649. It is therefore ordered that all arrears of the said one hundred pound p. ann. due out of the said rectory unto the pet^r^ by virtue of the aforesaid ordinance, and

which have incurred since the 24 day of December, 1649, be paid unto him, he first taking the Ingagement appointed by act of parl.

A true copy, 13 Apr., 1655. (*Roy. Comp.*, vol. lxiii. p. 445, 1st series.)


. . . Tilsley=. . . . .
Rev. John Tilsley, of Dean and Manchester.
Margaret, dau. of Ralph Chetham, gent.; died 1663.
John, bap. 20 Oct. 1643; bur. 14 Feb. 1647.
A son, bur. 20 Feb. 166¼.
John Partington of Manchester, benefactor to the poor; buried in Jesus Chapel, 21 Sep., 1677. (Hib. Ware, vol. ii. pp. 13, 320.)
Mary, died 22 Feb., 1731; buried 24th, in her first husband's grave. (2) Charles Herle of London, son of Rev. C. Herle of Winwick (and a/s of D.); mar. 14 June, 1688, at Manchester. 22 Feb., 1732, "very old." (Heywood Reg., p. 310; Newc., p. 367; Heyw. Reg., p. 466.)
John Partington, living 1684.
Elizabeth, bapt. 28 Nov. 1647; bur. in 1683.
Richard Percival, of Ollerton.
Martha, married July, 1679.
Edmund Ogden of Rochdale
Margaret, d. 23 Jan., 168¾; bur. 25th.
Joseph Hooper, merchant, of Manchester.
Katherine Mosley.
John Ogden. Mary. Both living 1684.
John Hooper. Mary. Both living 1684.

From Deane Registers:—Baptisms.

1652, Oct. 3. Maria, filia Johannis Tilsley, cler.

1654, Sept. 3. Martha, filia Johannis Tilsley de Rumworth, vicar.

1657, August 23. John, the son of John Tilsley of Rumworth, minister of God's word at Deane church.

1660, Jan. 28. Rebecha, daughter of John Tilsley of Rumworth.

1661, ffeb. 2. Nathaniell, son of John Tilsley of Rumworth, vicar.

Burials.

1660, August 28. Rebecha, daughter of John Tilsley of Rumworth, clearke.

1663. Margret Tildsley, the wife of Tildsley, clarke of Deane in Rumworth, buried the 29th of Aprill, 1663.

1684, Dec. 16. Johannes Tilsley de Manchester, et olim de Deane, presbyter.

Towne, Robert, antinomian preacher at Todmorden. In February, 1647–8, the Classis determined that he was not to be suffered at Todmorden. Towne was of Yorkshire plebeian origin. He matriculated at Oriel College, Oxford, 1612, December 4, aged 19, and graduated B.A. 1614, June 30.

His first appearance in Lancashire was as minister at Heywood, where he occurs in July, 1640. (Piccope *MSS.*, vol. xvi. p. 25.) He was at Todmorden chapel in 1643, but left before 1650 (Fishwick's *Rochdale*, p. 182). He occurs at Elland in the parish of Halifax in 1652 (*Biographia Halifaxiensis*, p. 183), and as curate at Haworth in 1655. (*Haworth Past and Present*, pp. 39–40.) He was ejected from Haworth, and died in 1664, and was buried in Haworth church in June, 1664, being then aged seventy or thereabouts. (Calamy, *Account*, p. 809.)

Works:—

The Assertion of Grace: or a Defence of the Doctrine of Free Justification against the . . . Imputation of Antifidians, or Favorites of Antichrist . . . containing an Answer to that book entitled, The Rule of the Law under the Gospel, &c., set forth by Dr. Taylor; which may also serve for a full Answer to a late pamphlet entitled, The Anatomie of the Antinomian, under the name of Jo. Sedgwick, &c. [London, 1644 o.s.] 8vo.

A Re-Assertion of Grace, or Vindiciæ Evangelii, a Vindication of the Gospell-truths from the unjust censure and undue Aspersions of Antinomians. In a . . . Reply to Mr. A. Burgesses Vindicia Legis, Mr. Rutherford's Tryall and Triumph of Faith, &c. (Monomachiæ, or a single Reply to Mr. Rutherford's book called Christ's Dying and Drawing of Sinners, &c.) [*With Preface by S. Bushell.*] 2 pt. London, 1654. 4to.

He is the old Robert Towne of Oliver Heywood's *Diaries*, "the famous antinomian, who writ some books: he was the best scholar and soberest man of that judgment in the country, but something unsound in principles." (*Diaries*, vol. iv. p. 1.)

Heywood Chapell. To the Bishop of Chester, July 31, 1640.

Whereas, I Robert Towne, clarke, now curate of Heywood chapell in the co. of Lancaster, have been charged to hold the opinion of the Priscilianists and Antinomians, and in these parts by some called Grindlestonians, I do hereby professe that I hould noe such opinion,

but doe utterly renounce and disclaime the same. *And* I doe allso affirme that I have not by word or writing broached any doctrine w^ch^ can justly bee said to favor the s^d^ opinion, to the best of my remembrance, and if I have, the same hath casuallye fallen from me, or rather been mistaken by some hearers, and howsoev^r^ I doe hereby faithfully ꝑmise to bee more wary hereafter, and that I will not give any just cause of scandall or offence, in doctrine or otherwise, to the Church of God or any member of the same. In witness whereof I have hereunto subscribed my hand, the day and year above written.

Robert Towne, cler.

This protestacon and acknowledgem^t^ of the above-named Robert Towne was by him acknowledged and subscribed the 31^st^ July, 1640, in the presence of me,

John Bickerton.

(Raines' *MSS.*, vol. xxii. p. 306).

For the complaint against him in the Assembly of Divines, in August, 1643, for Antinomianism, see Lightfoot's *Works*, vol. xiii. p. 9, and *Commons Journals*, vol. iii. p. 200.

Towne would appear to have had a son, possibly of the same name. According to *Haworth Past and Present*, pp. 39–40, Towne, Robert, senior, and his son, were both at Haworth about 1655. Perhaps the younger Robert is the Mr. Towne whom Calamy notes as ejected from Accrington. (*Account*, p. 418.) This latter may also be the Robert Towne of Burnley, who in 1665 married Mary, widow of Josiah Eastwood of Oldroyd, in Yorkshire, though from the following evidence he would appear to have been a yeoman.

Copyhold Court Rolls of Manor of Rochdale.
6 May, 21 Car., 1669; adjourned to 3 June following.
Gab. Gartside, Geo. Steward.

The Jury present that Maria, lately wife of Robert Towne of Burneley, yeom., heretofore wife or Jona. Eastwood of Oldroyd, yeom., defunct, died 15 last April, seized of 2. 1. 20. in Todmorden juxta Michendene, and that Anna Crossley, wife of Anthony Crossley the younger, of Scatecliffe, yeom., dau^r^ and heir of the said Maria, is admit^d^, Rent 9½^d^, being of the age of 25 years or thereabouts. (Raines' *MSS.*, vol. vii. p. 108.)

1 June, 1669. The Lord granted to Robert Towne and James Dyson, as feoffees for Martha Smith, Grand^r^ of John Smith, for the third of the premises as, etc., etc. *(Ibid.*, p. 110.)

1643. Robert Towne, clerk, attests a deed at Scaitcliffe. Apparently min^r^ at Todmorden. *(Ibid.*, vol. xxxvii. p. 518.)

For the substance of the following pedigree, see Oliver Heywood's *Diaries*, vol. iii. p. 192.

x y, of Yorkshire, pleb.

Robert Towne, Antinomian minister of Elland.	John Towne, Antinomian minister of Kildwick.
[Robert Towne?; ejected from Accrington.]	Daniel Towne, minister of Heptonstall; died May 3, 1712. (See *Northowram Register*, p. 258.)

Walker, John, minister at Rivington. In October, 1647, the Rivington people petitioned for his approval to them as a minister. He was ordered to be examined with a view to his ordination, but nothing appears to have been done upon it, as in July of the following year Rivington again petitioned to have his ordination hastened. He had gone from Rivington before 1650, when Ralph Nuttall was there. (Record Society, vol. i. p. 35.)

He is doubtless John Walker of Newton, for whose life see *Manchester Classis*, p. 448. His ordination took place in the Manchester Classis (see *Manchester Minutes*, pp. 124 *seq.*), showing that the proceedings for his ordination in the Second Classis were not consummated.

Walton, James, minister at Horwich. He appears at Horwich in March, 1647–8, but as desiring his removal. In the following month he quietly got his dismissal. He proceeded to Blackley, in the First Classis. See a notice of him in the *Manchester Classis*, part iii. p. 449.

Amongst the List of Protestors in 1641–2, there appear to be two James Waltons, clerks and ministers, (1) amongst the Protestors of Yale Bank in the parish of Blackburn, (2) amongst those of Dean. The description of him in the *Manchester Classis*, *ubi supra*, as "Clerk of Bolton and Dean," 1642, is incorrect.

I. I.

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The Fifty-fifth Report

(16th of the NEW SERIES)

OF THE

COUNCIL OF THE CHETHAM SOCIETY,

Read at the Annual Meeting, held by permission of the Feoffees, in the Audit Room of Chetham's Hospital, Manchester, on Friday, the 24th of June, 1898, by adjournment from the 1st of March.

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The *Chartulary of Cockersand* has been transcribed by Mr. FARRER from the original in the possession of Colonel THOMAS BROOKE, F.S.A., to whom the Council desires to express its thanks for the loan of so valuable a manuscript. As is usual in Chartularies and Coucher Books the vast majority of the Charters are of the thirteenth century, the period during which the influence of the Preaching Friars was at its height, whose exhortations, accompanied, at least during that century, by a singularly self-denying life, were to a large extent the cause of the numerous gifts of lands for the benefit of religious houses. For the genealogy and topography of Lancashire north of the Ribble, the Chartulary is invaluable, there being hardly a parish in the Hundred of Amounderness in which lands were not granted to the Abbey of Cockersand, and though probably in the other Hundreds fewer parishes will be referred to, yet the value of the entries will not be less. Perhaps the greatest interest of the volumes is that we can gather from them an accurate general idea of a North Lancashire parish, and of the condition and occupations of its inhabitants, in the thirteenth century. The value of the Chartulary is greatly enhanced by the work of the Editor in giving us, first, an admirable Introduction, and, secondly, an abridged translation of each document, a work of much time and labour; and, lastly though not least, an approximate date to each Charter. Moreover, he has been able to add to the list of the Abbots of Cockersand between 1184 and 1533 several names hitherto unknown.

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